

The Book of Nabum

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THE
Book of Nahum

A NEW METRICAL TRANSLATION

WITH AN INTRODUCTION

Restoration of the Hebrew Text
and
Explanatory and Critical Notes

BY

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The Book of Nahum *

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IN my address on Purim, which I delivered at our meeting last year,¹ I showed that the incidents related in the Book of Esther were suggested by the sufferings of the Jews during the Syrian persecution and their glorious victory over Nicanor on the 13th of Adar, 161 B.C. I have recently come to the conclusion that the Book of Nahum is a liturgical compilation for the celebration of that victory. *He that dashes in pieces is come up before thy face*, at the beginning of the second chapter of Nahum, refers to Judas Maccabæus; the Authorized Version gives the correct rendering *hammer*² in the margin. *The wicked counselor that imagineth evil against the Lord* (1 11) is Nicanor, and instead of the clause translated in the Authorized Version: *that no more of thy name be sown* (1 14) we must read: *thy remains shall be scattered*. Judas Maccabæus gibbeted the head and the right arm of Nicanor, and the tongue of this *thrice-guilty wretch* was cut up and given to the birds (2 Macc. 15 33).

The Book of Nahum is not a prophecy, but a liturgical collection of four poems. The first two poems are Maccabean, but the last two were written by a Hebrew poet who

* President's address at the Annual Meeting of the Society of Biblical Literature and Exegesis, New York, Dec. 27, 1906.

saw the fall of Nineveh in 606 B.C. The tradition that Nahum the Elkoshite was born and buried at *Elkôsh*, a large Christian village about 27 miles north of Môsul, cannot be traced beyond the sixteenth century. The fact that the tomb of Nahum is shown at Elkôsh, and that it is held in great reverence by Mohammedans and Christians, and especially by the Jews, is no more conclusive than the tradition that the prophet Jonah is buried in Nineveh on the top of the mound known as *Nabî Yânus*, south of the Acropolis of Nineveh, now called *Kouyunjik*, which contains the palaces of Sennacherib, Esarhaddon, and Sardanapalus with the famous cuneiform library which was discovered by Hormuzd Rassam in 1854.³ Nevertheless, Nahum may have been in Assyria at the time of the fall of Nineveh. Wellhausen's statement that Nahum must have been a Judean is untenable; the references to Judah occur in the Maccabean sections. The line: O Judah! keep thy feasts! perform thy vows! at the beginning of the second chapter, emphasizes the fact that the Syrians, after the glorious victories of Judas Maccabæus, are no longer able to interfere with the observance of the Jewish rites. In the Maccabean sections *Nineveh*, the capital of Assyria, is a poetic designation of the *Seleucidan Kingdom*, just as Maccabean poets call Judea *Jacob* or *Joseph*,⁴ or as Latin poets call the Romans *Dardanians* or *Teucrians*. Syria is nothing but a shortened form of *Assyria*, and Assyrian is merely an older local variety of Syriac. What we call Syriac is the dialect of Edessa in Northwestern Mesopotamia; see Crit. Notes on Judges (SBOT) p. 66, n. *.

In several passages of the Old Testament the Seleucidan Kingdom is called *Assyria*. In Psalm 137 it is called a *Daughter of Babylon*,⁵ and instead of Sons of Edom (v. 7) we must read *Sons of Aram*, i.e. *Syrians*, just as we must substitute *Bath-Aram*, i.e. *Sons of Aram*, Syrians, for *Bath-Edôm*,⁶ Edomites, at the end of the fourth poem in the Maccabean elegies commonly known as the Lamentations of Jeremiah.⁵ The enemies addressed in Lam. 4:21 are said to dwell in the land of *Uz*, the home of Job. Friedrich Delitzsch showed more than twenty years ago that *Uz* was mentioned

in the Monolith Inscription of Shalmaneser (860–825) as a region near *Patîn*, i.e. the district north of the Lake of Antioch. *Uz* must be the region of Antioch, the new capital of the Seleucids, which was founded about 300 B.C.⁵ The pitiful condition of Jerusalem bewailed in the Book of Lamentations was the result of the destruction of the holy city by Antiochus Epiphanes' commissioner Apollonius in 168 B.C. (1 Macc. 1 31).

Josephus, who gives a paraphrase of Nah. 2 8-13 in his *Jewish Antiquities* (ix 11 3) believed that Nahum prophesied 115 years before the destruction of Nineveh; but Nahum's poem on the fall of Nineveh is the description of a contemporary, if not an eye-witness. The second part of the title of the Book of Nahum, *The Vision of Nahum the Elkoshite*, belongs to the fourth poem describing the fall of Nineveh, while the first part, *The Utterance on Nineveh*, should be prefixed to the third poem predicting the fall of Nineveh. The *Vision of Nahum* was composed after the fall of Nineveh in 606, and the *Utterance on Nineveh* was written after the invaders had begun the long siege of the great capital of Assyria—the strongest fortress of Western Asia.

The siege of Nineveh is said to have lasted for more than two years. The Assyrians were no doubt as brave as lions, and the statement in Nah. 3 13, generally translated *Thy people in the midst of thee are women*, is incorrect: instead of *našîm*, women, we must read *naššîm*, we will destroy (or *iaššîmu*, they will destroy) from *šamām*, to destroy, as in the old song celebrating a victory over Moab, Num. 21 30, where the LXX renders: *αἱ γυναῖκες*.

Diodorus of Sicily (2 23) states that Sardanapalus, the last king of Assyria, lived like a woman, and finally burned himself with his harem and his treasures on a huge pyre. But we know now that Sardanapalus (or *Aššur-bâni-pal*) was a warlike king who showed his valor in many a battle and in hunting fierce lions and other wild beasts. He died in 625, nearly twenty years before the fall of Nineveh. I pointed out more than twenty years ago (ZK 2 282) that this legend was due to a confusion of Aššur-bâni-pal with his rebellious

brother Šamaš-šum-ukîn who perished in the flames of burning Babylon.

We know now from the stele of the last king of Babylon (555-538) Nabonidus, which Father Scheil discovered in 1895, during his excavations at Babylon, that Nebuchadnezzar's father, Nabopolassar (625-604) took no part in the destruction of Nineveh. He was allied with the *ummân-manda*, i.e. the northeastern barbarians, and helped to destroy the Assyrian empire; but the fall of Nineveh was due to the *ummân-manda*. This tallies with Herodotus' statement that the Medes captured Nineveh and subdued Assyria except the Babylonian portion. Nabonidus regards the destruction of Nineveh as a divine retribution for Sennacherib's devastation of Babylon (KAT³, 105).

According to Diodorus there was an old oracle stating that no one would be able to capture Nineveh, unless the river should turn against the city. After the Medes had besieged Nineveh for two years, there were incessant rains, so that finally the Euphrates flooded a part of the city and tore down twenty stadia of the city wall. Now we know, of course, that Nineveh was not situated on the Euphrates, but on the eastern side of the Tigris, although there are a good many college graduates who do not know whether Nineveh was situated on the Euphrates or on the Tigris, and whether the Tigris is east or west of the Euphrates. However, even the Tigris could not have submerged Nineveh, because the bed of the Tigris is too low. The Tigris may have flooded Calah, but not Nineveh.

Nineveh was situated in a plain enclosed by four rivers,⁷ viz. Tigris, Upper Zâb, Khâzir, and Gômel. This plain of Nineveh resembles in some respects Manhattan Island. The North River would correspond to the Tigris, the East River to the Khâzir, Harlem River to the Gômel, and the Bay of New York, between the North and the East Rivers, to the Zâb. If we assume that Central Park represents *Nineveh*, Harlem would represent *Rehoboth Ir*, Trinity Church *Calah*, and Twenty-third Street *Resen*. Hoboken would correspond to the modern *Môsul* on the western side of the Tigris.

The length of Central Park is about $2\frac{1}{2}$ miles, and Nineveh extended about $2\frac{1}{2}$ miles on the river side of the Tigris. The eastern wall was nearly 3 miles long, the northern measured $1\frac{1}{4}$, and the southern about a thousand feet. The area of Central Park is about 840 acres, while Nineveh was more than twice as large, about 1800 acres. It had a circumference of $7\frac{1}{2}$ miles and may have contained a population of 300,000.

According to Baedeker, it takes but four or five hours to go around the city; not three days, as stated in the Book of Jonah.⁸ Jonah might have traversed the whole plain of Nineveh, from Rehoboth Ir to Calah, in one day. The plain of Nineveh was about 25 miles long and 14 miles wide, while the length of Manhattan is 14 miles, and its greatest width $2\frac{1}{4}$. *Nineveh*, *Calah*, *Rehoboth Ir*, and *Resen* never formed one city. There are no traces of a common wall for this tetropolis. *Rehoboth Ir* seems to be identical with *Dûr-Šarrukên* which Sargon, the father of Sennacherib, built about the end of his reign (722-705). Colonel Billerbeck's theory⁹ that *Rehoboth Ir* is represented by the modern *Môsul* is not probable. *Dûr-Šarrukên*, the modern *Khorsabâd*, is about five hours north of Nineveh, and *Calah*, the present *Nimrûd*, south of Nineveh, may be reached in seven hours. *Khorsabâd* stands for *Khosrabâd*, i.e. *City of Khusrau* or *Chosroes*; see Max, Freiherr von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, vol. ii (Berlin, 1900) p. 180; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) *Addenda* to p. 48, n. 13.

Dûr-Šarrukên in the north was close to the sources of the *Hûsur*. It covered the road to Nineveh and protected the water-supply of the capital. Nahum says in 3 14: *Draw thee waters for a siege!* This does not refer to boiling water to be poured down on the besiegers, as Col. Billerbeck supposes;⁹ nor does it mean: *Fill the moats* protecting the city!¹⁰ We must remember that the water of the Tigris is not drinkable; even the water of the wells within the city and outside is brackish and full of gypsum. The water of the *Hûsur*, on the other hand, is excellent. Sennacherib (705-681) states in the inscription on the rocks of Bavian

(a Kurdish village northeast of Khorsabâd) that before he built the *pâti Šîn-ahê-êrba*,¹¹ the Sennacherib conduit (which may be compared to the *Croton aqueduct*) the people of Nineveh depended on the rain water: *ana zunnê tiq šamê turruçâ inâšun*.

The Hûsur, now called *Khôsar*, flows in a southward direction from Khorsabâd to the middle of the eastern wall of Nineveh;⁷ thence it passed westward through the centre of Nineveh, emptying into the Tigris on the south side of the Acropolis now known as *Kouyunjik*.⁷ Most of the buildings disinterred at *Kouyunjik* have suffered from fire; several of the cuneiform tablets from the library of Sardanapalus are half burnt and blistered, *e.g.* some of the fragments of the cuneiform account of the Deluge, especially the greenish-yellow fragment R^m 616, published on p. 120 of my edition of the Babylonian Nimrod Epic. Nahum says in 3 15: *tôkh-lekh ésh*, fire will devour thee!

The besiegers, it may be supposed, came from the north. They defeated the Assyrians in a pitched battle; then they captured *Dûr-Šarrukên* and the other fortified places north and east of Nineveh. There is no evidence of any destruction at Khorsabâd; the strongholds may have fallen, as Nahum says, *like figs* which fall into the mouth of the eater when they are shaken; so *the gates of the land were open unto the enemies*. The besiegers were, of course, unable to invest the entire city; the western side of the Tigris could hardly be blockaded, and the fortified city of Calah prevented any operations from the south. The besiegers seem to have directed their main attack against the northwestern corner of Nineveh. This is the highest point in the area of Nineveh, commanding the waterworks from which most of the moats were fed. The northern sections of the moats were supplied with water by a canal which entered the city from the north, while the moats south of the Hûsur were filled from this river. The moat between the wall and the eastern outworks was nearly 150 feet wide. It was cut in the shell-limestone rock,¹² with vertical sides. Even now the depth is about 13 feet. There is a great breach at the northern

end of the eastern wall, and more than 2000 feet of the moat are filled with rubbish.

After having captured *Dûr-Šarrukên* and the other fortified places north and east, the besiegers could cut off the water supply of Nineveh. At the point in the eastern *enceinte* where the *Hûsur* enters the city there are three great dams. If these flood-gates were destroyed by the enemy, the *Hûsur*, swelled by the melting snow in the spring, and not diverted into the moats and ditches, may have flooded the city, so that Nineveh, as Nahum says, was *like a pool of water*. The *Hûsur* with its unchecked spring-floods may have undermined the southern portion of the Acropolis, the mound of *Kouyunjik*, so that, as Nahum says, *the palace was tottering*. This catastrophe was not unprecedented: Sennacherib states that the stream had once damaged the southern side of the Acropolis, where he afterwards erected his palace, so that the coffins of the kings who had been buried there were exposed.

I must omit a number of comments on the fortifications of Nineveh and the final capture.⁹ I will give, in conclusion, a new metrical translation of the four poems contained in the Book of Nahum.¹³

The first poem is an alphabetical psalm which originally consisted of 11 couplets or 22 *mëshalîm*, i.e. *hemistichal pairs*, with three beats in each hemistich. The last seven *mëshalîm* were not quoted by the compiler of this festal liturgy for the celebration of the great victory of Judas Maccabæus over Nicanor in 161, probably because they did not suit his purpose. The first part of the psalm describes the irresistible power of JHVH who is kind to those who believe on Him, but who wreaks vengeance on His foes. JHVH manifests Himself in thunder-storms. He whirls up thunder-clouds, just as the march of an army is marked by clouds of dust. The Cherubim personify the thunder-clouds, and the Seraphim the flashes of lightning.¹⁴

It is interesting to note in this connection that Xenophon states, the besiegers could not capture Nineveh, but Zeus terrified the inhabitants by a thunder-storm, and thus

- iv י 6 Who can endure His fury,
withstand the heat of His anger?
ח His wrath fuses (all things) like fire,
the rocks are even set blazing.
- v ט 7 Kind is He to those who trust Him,
a bulwark in days of trouble;
Of those turning to Him He is heedful,
8 He saves them in floods overwhelming.
- vi כ He exterminates all who oppose Him,
His foes He thrusts into darkness;
ל 9^b Not twice upon foes wreaks He vengeance,
His work is not done by halves!¹⁷
- vii מ 9^a What do ye devise against JHWH?
3^a ו He ^δ never condones an offense!
נ 2^b On His foes He ever wreaks vengeance,
to enemies He ever bears hatred.
- viii ד 10 Soaked^ε though they be as toss-pots,^ζ
like stubble the fire shall consume them!¹⁸
ז * * * * *
* * * * *
- ix פ * * * * *
* * * * *
צ * * * * *
* * * * *
- x ק * * * * *
* * * * *
ר * * * * *
* * * * *
- xi ש * * * * *
* * * * *
ת * * * * *
* * * * *

(α) 1 ■ that is, a revenger

(β) is JHWH

(γ) 3^a Long-suffering but powerful is JHWH, and(δ) 3^a JHWH

(ε) 10 if they soak

(ζ) tangled (thorns)¹⁸

The second poem, which describes *the overthrow of the Seleucidan Kingdom*, consists of three six-line stanzas with 3 + 2 beats in each hemistichal pair. The *city* addressed is *Antioch*, the capital of the Seleucidan Kingdom. The *bewitching seductress* is *Hellenic culture*.

II

- i 3 1 O woe to the city of blood,¹⁹
 of lies and outrage! ^a
 4 Because of the many seductions
 of the ^β charming seductress ^γ
 5 Behold! I fall upon thee,¹⁹
 says JHVH Sabaoth:
 I uncover thy skirts to affront thee,
 exposing ^δ thy shame; ^ε
 6 Disgrace I'll cast upon thee,^ζ
 I'll make thee a show! ^η
 7 They'll cry: Laid waste is Nineveh,¹⁹
 but who bemoans her? ^θ
- ii 1 11 From thee,¹⁹ behold, there came
 {a plotter of mischief,} ²⁰
 Devising harm against JHVH{}
 14 who ^ι decreed against him: ²⁰
 [* Thy burial will I make vile,]
 thy remains shall ^λ be scattered! ^μ
 In the temples of thy gods I'll ruin
 idols carved and molten. []
 2 1 A Hammer ²¹ came up against thee,
 now guard the fastness! ²²
 Watch the way, make strong thy loins,
 fortify thee well!
- iii 1 12 ^ν How high the tide was soever,²³
 ^ξ it has ebbd and subsided. ^ο
 15 Behold there strides o'er the mountains ^π
 the herald of peace! ^ρ
 O Judah! keep thy feasts!
 perform thy vows!
 ^σ He'll nevermore pass ^τ through thee,
 cut off and ended. ²⁰

2 2 The glory of Jacob ⁊ reblossomed,²⁴ †
Israel's vine,²⁵

However much wasted the wasters
destroying their branches.

-
- | | | | | |
|-------|------|---|-------|---------------------------------------|
| (α) 3 | 1 | preying does not cease | (β) 4 | graceful |
| (γ) | 4 | With seductions cheating the nations | | and clans with her charms. |
| (δ) | 5 | to the nations | (ε) | that is, thy disgrace to the kingdoms |
| (ζ) | 6 | that is, I vilify thee | | |
| (η) | 7 | All who see thee will flee from thee | | |
| (θ) | | Whence shall I for thee seek the mourners? | | |
| (ι) | 1 14 | JHVH (κ) yea (λ) not 2 5 be mentioned | (μ) | 1 14 again |
| (ν) | 12 | Thus says JHVH : and so | (ξ) | and so |
| (ο) | | I humbled thee, but ne'er again ! | | |
| | 13 | His sceptre ^{xx} now will I break, | | his bonds I'll burst ! |
| (π) | 15 | he who brings good tidings | | |
| (ρ) | 2 14 | and no more will be heard the voice of thy envoys | | |
| (σ) | 1 15 | Mischief | (τ) | again |
| (υ) | 2 2 | through JHVH | (φ) | 3 on the day He restored it |
-
- (xx) 1 13 *over thee*

The third poem, entitled *The Utterance on Nineveh*, and composed of two seven-line stanzas with 2 + 2 beats in each hemistichal pair, was written by Nahum, an Israelitish poet in Assyria, after the Medes had begun their long siege of Nineveh, about 607 B.C. The hundred-gated Thebes (*No-Amon*) in Egypt fell in 663, although her position on the eastern bank of the Nile was just as strong as the great fortress on the eastern side of the Tigris, and although Thebes was aided by Egypt, Ethiopia, Libya, &c. Assyria has no allies. The doom of Nineveh is sealed, even if she plies the brickmold to strengthen her bulwarks. Her water-supply is cut off; she must drink the cup of fury.

III

1 1^a The Utterance on Nineveh
i 3 8 Art thou better than No^a
on the banks of the Nile,⁸
⁊ Whose rampart the River,
whose wall the water ?

- 9 With Cush to abet her,^δ
 ‘and Libya’ to aid ?
- 10 Even she had to go
 into exile and bondage;
 ” Her babes were shattered
 at the corners of ^θ streets;
 And for her nobles
 lots were cast;
 And all her great ones
 were shackled in chains.
- ii 11 Thou also shalt drink
 until overcome! ‘
- 14 The water for a siege
 draw for thyself!
 {} Go into the mud,^{26 κ}
 and handle the brickmold! {}^{} }
- 15^b Though as thick as locusts,^μ
 as many as ” grasshoppers: ‡
- 15^a Fire will devour thee, [°]
 the sword destroy! []
- 12 ” Thy forts will be figtrees,
 {° thy people} firstripe figs,^σ
- 13^b Thy bars burnt with fire,^τ
- 13^a {} they’ll make havoc within thee!

The following four hemistichal pairs are a Maccabean appendix alluding to the overwhelming defeat of the Syrians on Nicanor’s Day in 161 B.C. The entire Syrian army was annihilated. The leaders and heroes of the King of Assyria, *i.e.* Syria, sleep the sleep of death. The Maccabean poet says :

- 18 *Thy leaders slumber,^ν*
 thy worthies sleep,
 Thy men are scattered,^ϕ
 and no one rallies them.
- 19 *Thy wreck is hopeless,*
 thy wound is fatal.
 x *Who hears thy fate,*
 claps hands with joy! ψ

- (α) 3 8 Amon (β) water around her (γ) she
 (δ) and Egypt, and there is no end (ε) Put
 (ζ) was there (η) 10 even (θ) all
 (ι) 11 Thou too, shalt seek shelter from foes!
 (κ) 14 Tread the clay! ²⁶ (λ) strengthen thy bulwarks!
 (μ) 16^b the locusts shed ²⁷ and fly
 (ν) 17^b They alight in hedges when cool grows the day;
 When arises the sun, αα their place ββ is not known.
 (ξ) 16^a Thy traders outnumber the stars in the sky;
 17^a Like grasshoppers thy like crickets γγ thy scribes.
 [charmners,²⁸
 (ο) 15^a Like locusts will it devour thee!
 (π) 12 all (ρ) 13 lo!
 (σ) 12^b If shaken, they drop into the mouth of the eater!
 (τ) 13 The gates of the land are δδ open to foes
 (υ) 18 O King of Assyria (φ) on the hills (χ) 19 every one
 (ψ) for whom has thy wickedness not continually affronted?
-
- (αα) 17 they flee (ββ) where they are (γγ) creakers²⁹ (δδ) 18 wide

The last poem, entitled *The Vision of Nahum the Elkoshite*, was written after the fall of Nineveh in 606. It consists of nine couplets, which may be grouped in three sections, with 3 + 2 beats in each hemistichal pair, just as in the second Maccabean poem. The enemies are not named; the besiegers are referred to as *their heroes, their warriors, their worthies* (cf. Jer. 4 13 8 16). The poem describes the final assault. The hemistich *the mantlets are set up* shows that the storming-party is close to the fortress. The *mantlets* (or *pavises*) were large rectangular screens with a small horizontal cover on top. They were more than six feet high and broad enough to cover two or three warriors. These standing-shields were made of planks or thick wickerwork. They also used a curved form, shaped like the tusk of an elephant; this was made of osiers or reeds, and was covered at the bottom and at the top with leather or thin metal plates. The *mantlets* were very heavy and were not used in battle; they were used exclusively in sieges when the besiegers had come close to the fortress, not more than 600 feet from the wall.⁹ Nahum describes the final assault as follows:

IV

- 1 1^b The^a Vision of Nahum the Elkoshite
- A i 3 2 Hark! The whip! List! Wheels are rumbling,
the steeds are neighing;
The chariots bound onward,
3 the horsemen leap!^β
- ii Swords flash, and spears are glittering!
γ in heaps lie corpses!^δ
- 2 3^a Red³⁰ are the shields of their³¹ heroes,
encrimsoned³⁰ their³¹ warriors.[^ε]
- iii 5 But their³¹ worthies make haste to her³² wall
with mantlets set up.
8^b ζ Ho! Stand! Ho! Stand! they yell;³³
none³⁴ faces about.
- B iv 6 The gates of the River³⁵ are opened,
the palace³⁶ is tottering!
8^a A lake of water is Nineveh,
the flood overwhelms her!
- v 7 Brought out, a captive, deported
is the King's (fair) consort,
Like doves her maidens moaning
and beating their breasts.
- vi 9 Pillage silver! Pillage the gold!
endless the store!
Bear off the heavy booty
of stuff that is precious!
- C vii 10 Void is she, empty, and wasted,
all courage is melted;
The knees are knocking, and trembling
pervades the loins.
- viii 11 Where {now} is the lair of the lions,
the den{} of the cubs?
η Where^θ once the ' lion found shelter,
and none affrayed him?

- ix 12 * That prowled to feed his whelps,
strangled food for his lionesses,
And filled his caves with prey,
his dens with rapine?

The Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day has appended to this thrilling old poem a final couplet apostrophizing the Seleucid Kingdom:

- x 13 Behold! I fall upon thee,
says Jahveh Sabaoth,
Thy lodge³⁷ I'll burn with fire,^λ
and cut off thy rapine!^μ

-
- (α) 1 1^b book of the
(β) 2 3^b Like fire the chariot flashes, the horsemen are frenzied.^{νν} ξξ
4^b Their aspect is like torches, they flash like lightnings.³⁸
4^a The chariots rage in the streets, rush over the places.
(γ) 3 3 there is a multitude of slain (δ) there is no end of carcasses
(ε) 2 10 the faces of all are aglow³⁹ (ζ) 8^b while they flee
(η) 11 the place (θ) the lion (ι) whelp of the (κ) 12 the lion
(λ) 13 and the sword will devour thy cubs! (μ) from the land
-

- (νν) ■ 5 they stumble in their courses (ξξ) 3 3 they stumble over their carcasses⁴⁰
-

NOTES

(1) Published in the Johns Hopkins contributions to Assyriology = *Beiträge zur Assyriologie und semitischen Sprachwissenschaft* (BA) edited by Friedrich Delitzsch and Paul Haupt, vol. vi, part 2 (Leipzig, 1906). Owing to the 155 notes appended to that address I could not send the manuscript to the Corresponding Secretary before May 2, and this was too late for publishing it in the first part of vol. xxv of the *Journal of Biblical Literature*, which was issued about the beginning of September, 1906. The references to JBL xxv in AJSL xxii 252, n. 8 and AJP xxvii 155, n. 1 were premature.

(2) For the name *Maccabee* see note 18 to my paper on Psalm 23 in the *American Journal of Semitic Languages* (AJSL) vol. xxi, p. 140.

(3) See R. W. Rogers, *A History of Babylonia and Assyria*, vol. i (New York, 1901) p. 174; cf. Delitzsch's *Assyrian grammar*, second edition (Berlin, 1906) p. 2.

(4) Cf. e.g. Obad. 18 and Psalm 76; see note 22 to my paper *Eine alttestamentliche Festliturgie für den Nikanortag* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) p. 287.

(5) See my paper on Psalm 137 in Peiser's *Orientalistische Literatur-Zeitung* (OLZ) February, 1907.

(6) *Edom* is a dialectic variation of *Adam*, *Man*, and *Esau* a dialectic variation of *Osai* (Heb. 'ôšê) *Maker*, *Creator*. *Aram* is a phonetic modification of *Adam*; cf. Lat. *arbiter* = *adbiter*, etc. See my paper *Die Etymologie von Aram* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, p. 194.

(7) See Map I in Col. Billerbeck's paper cited in note 9.

(8) The addition *mahlâkh sêlôšêth iâmim* at the end of Jon. 3:8 is a gloss. V. 5 of this chapter must be inserted after v. 8; the original sequel of v. 4 is v. 5 of chapter 4.

(9) Cf. the remarks of Col. Billerbeck in Delitzsch and Haupt's *Beiträge zur Assyriologie*, vol. iii, pp. 107-188; also Geo. A. Smith, *The Book of the Twelve Prophets*, vol. ii (London, 1898) pp. 96-102.

(10) Assy. *xirâtika mē mullî*; see Delitzsch's *Assyr. Handwörterbuch* (Leipzig, 1896) p. 290^a.

(11) See Delitzsch's *Handwörterbuch* (HW) p. 555^b.

(12) Xenophon says of *Mespila*: ἦν δὲ ἡ μὲν κρηπίς λίθου ξεστοῦ κογχυ-
λάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. This does not refer to the wall of the city, but to the moat; cf. Herod. 1.185 2.170. The term *κρηπίς* (Lat. *crepido*) means here, not base of the wall, but *embankment*, *revetment*; it refers to the walls of the moat and corresponds to the Assy. *kâru* (HW 349^b) *revetment*. According to Xenophon the width (of the moat) was 50 feet, and the depth (τὸ ὕψος) 50 feet; for the first 50 we must substitute 150; the width of the moat is still 150 feet, while the depth is now but 13 feet; but at the time of Xenophon it may have been 50 feet. See my paper *Xenophon's Account of the Fall of Nineveh* in the *Journal of the American Oriental Society* (JAOS) vol. xxviii.

(13) The rhythm of my translation has been much improved in a number of passages by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness.

(14) See the abstract of my lecture on *Bible and Babel* in the *Johns Hopkins University Circulars* (JHUC) No. 163 (June, 1903) p. 48^b.

(15) *Larissa* seems to be a corruption (with *l* for *n* and transposition) of *Resen* = Assy. *Rêš-îni*, *Fountain-head*, and *Mespila* may represent an Assy. *mušpîlu*, built of shell-limestone (Assyr. *pîlu* = *πῶπος*). See note 3 to my paper cited above in note 4. In Esth. 1:6 Heb. *dar* apparently denotes *shell-marble*; *baht* may be *verd-antique*, and *sôhêrth* = *onyx-marble*, while *šêš* means *white marble*.

(16) Cf. Hor. *Carm.* iii 37: *Si fractus illabatur orbis.*

(17) The annihilation of Nicanor and his army was complete. The literal translation of this hemistich would be: *He works to completion* (or *finish*).

(18) The Syrians were toppers; both Antiochus Epiphanes and his nephew Demetrius as well as Alexander Balas were habitual sots. Therefore we read in Eccl. 10:16:

Woe, thou land whose king is a boy!	whose princes feast in the morning.
Hall, thou land whose king is a highborn!	whose princes feast at due seasons.

(with the gloss *for strength, and not for drinking*). Heb. *šîrîm* means both *jars* and *thorns*; in the present passage it denotes *jars*. Tangled thorns burn just as well as disentangled thorns; even better. But barrels full of wine do not burn so easily, unless the wine is poured out. See Haupt, *The Book of Ecclesiastes* (Baltimore, 1905), p. 16, κ and ξ (also ττ and υυ).

(19) The capital of Assyria = Syria, *i.e.* the Seleucidan Kingdom.

(20) Nicanor.

(21) Judas Maccabæus; *cf.* above, note 2.

(22) The *Acra* or *citadel* of Jerusalem, which was occupied by the Syrians until it was finally starved into surrender (in May, 142) by Simon, whose triumphant entrance is glorified in Psalm 118; see my remarks in note 43 to my paper cited above in note 2.

(23) Also the *floods, billows*, and *waves* in Jon. 2 s refer to the tide of the Syrian persecution; see my interpretation of the psalm in the second chapter of the Book of Jonah in my paper on the cuneiform name of the sperm-whale, *American Journal of Semitic Languages*, vol. xxiii, p. 258, n. 3; *cf.* my paper *Jonah's Whale* in the *Proceedings of the American Philosophical Society*, 1907.

(24) Literally *returned*, *i.e.* *recovered*.

(25) *Cf.* Psalm 80 s 10 15 (Heb. 9 11 15).

(26) The explanatory gloss added to *Go into the mud* explains this hemistich to mean: *tread the clay*, *i.e.* *Knead the clay* for making bricks by mixing it with water and working it *with the feet*.

(27) Cast (*exuviate*) their skin.

(28) Enchanters, conjurers, exorcists.

(29) *Cricket* means *crieaker, chirper*.

(30) That is, *bespattered with blood*.

(31) Lit. *his*, *i.e.* *of the enemy besieging Nineveh*.

(32) Nineveh.

(33) The captains of the Ninevites.

(34) Of the Ninevite warriors.

(35) The flood-gates of the Hûsur.

(36) The Acropolis of Nineveh, *i.e.* the mound now known as *Kouyunjik* with the palaces of the Assyrian kings.

(37) That is, a covered place of shelter in which wild beasts lurk. It alludes here to the *lair* (= German *Lager*, camp; *cf.* 1 Macc. 4 20) of the beasts of prey, *i.e.* the Syrians; see ZDMG, vol. lxi, p. 286.

(38) The first line of gloss β is a variant to the second hemistichal pair of stanza i; 2^a is a gloss to the first hemistich of 2^s, and 2^a a gloss to the second hemistich of 2^s. The glossator understood *parašîm* in 2^s to mean *horses* (of the chariots) not *horsemen*.

(39) A misplaced incorrect explanation of *encrimsoned*.

(40) An incorrect explanation of the hemistich *the horsemen are frenzied*, lit. *staggered*, *i.e.* they make their horses *run like mad*, as though they had the (blind) *staggers*.

Further explanations are given in the subjoined Critical Notes on the Hebrew Text and in the 116 notes to my paper cited above in note 4.

Critical Notes on Nahum

א

(11) The first part of the title, מִשָּׁא נִינְרָה, is not *evidently late* (EB 3259) but belongs to section 1; the second part, חוֹן נְחוּם הָאֱלֹקִישׁ, (ספר) should be prefixed to section 7.

The following verses (1²⁻¹⁰) contain the first fifteen lines of an alphabetic psalm; the last seven lines (beginning with the letters, ט, פ, צ, ק, ג, ר, ש, ת, respectively) are wanting; they were, it may be supposed, not quoted by the compiler of this festal liturgy for the celebration of Nic-nor's Day, because they did not suit his purpose. This Maccabean psalm originally consisted of eleven couplets; each couplet is composed of two מְשִׁלִּים (AJSL 20¹⁵⁰, n.*) i.e. hemistichal pairs, and each hemistich has three beats (3 + 3). The first syllable of a line is, as a rule, unaccented, unless the word is especially significant; cf. טוֹב, v. 7; מַה, v. 9^a; מִי, 3¹⁴; שֶׁמֶשׁ, 3¹⁷. Even at the beginning of the second hemistich an accented syllable is generally avoided. Therefore we find יְדִי instead of יְדִי in 3¹⁰, just as we have נָמוּ instead of נָמוּ in 3¹⁸; and we may read פָּסָל instead of פָּסָל in 1¹⁴; contrast מִיָּם, 3⁸ and לֶךְ שָׁאֲבִי לֶךְ, 3¹⁴. It is not necessary to read וְשֶׁמֶשׁ, וְשֶׁמֶשׁ, or מִיָּם, וְשֶׁמֶשׁ, or מִיָּם instead of מִי.

(2^a) The addition of וְנָקָם after קִנְיָא is due to scribal expansion derived from the second hemistich.

After וְנָקָם, at the beginning of the second hemistich, omit יְהוָה. 5 omits וְנָקָם before חֲמָה.

V. 2^b belongs to couplet vii; also v. 3^a.

(3^b) The emendation וְאֶבֶק instead of אֶבֶק is not good.

(4) We need not restore the form וְיִבְשֶׁהוּ; *yaiabbšéhu* (cf. *Kings* 210, n.*; contrast ZDMG 58⁵²³) is contracted from *yaiiabbšéhu*; וְיִבְשֶׁהוּ is pronounced *yaiiabbšéhu* (not *yaiavšéhu*). The uncontracted form *yaiiabbšéhu* would have four unaccented syllables, which is unrhythmical. The emendation וְיִבֵּשׁ is gratuitous.

Instead of אֶמְלֵל 1^o read רָאָב (not דָּכָאוּ, רָאָב). We find a similar careless repetition of the same expression instead of a synonym in 2⁸ (נָאוֹן) instead of (נָפֹן) and in 3¹⁵ (הַתְּכַבֵּר) instead of (הַתְּרַבֵּי). Cf. also חֲמַת, Ps. 76¹¹ (instead of תְּמַתָּה) influenced by חֲמַת (1 Macc. 2⁴⁹ 3⁸ etc.) and בֶּשֶׁן 1^o instead of צִיֹּן in Ps. 68¹⁸; see AJSL 23²²⁷.

(5) The article must not be prefixed to הָרִים; we frequently find the article omitted before the first word, while it is used before the second, the contrast making the second word more definite. Similarly אֶחָד is used instead of רִאשׁוֹן, but the cardinal number is not substituted for שְׁנֵי;

cf. in the cuneiform incantatory legend of the Descent of Ištar (KB 6 82, ll. 42 and 45) *ištēn bâba*, one gate, but *šânâ bâba*, a second gate, etc. When a word is repeated in the same hemistich, the first occurrence is often not accented, while the repetition is stressed; cf. e.g. 2 10: *בוֹזְזוּ-כֶסֶף וְזָהָב*, *Bozzu-késf u-vózzu zaháv*, or the first hemistich of Jer. 50 11, quoted in the notes on *דָּהַר*, Nah. 3 2; also Hag. 2 8: *לִירְהֹסֶף וְלִי* *הוֹהֵב*, and Ps. 60 9: *וְלִי מִנְשָׁה*.

The verbal form *הִתְמַנְנוּ* has two beats; so, too, *לֹאִיקִי*, v. 2^b; 3 10; *וּמִרְכָּבָה*, 3 2; *כְּלָפְדִּים*, 2 6; cf. n. 71 to my paper on Ps. 23 in *AJSL* 21 148.

For the recessive accent in pause of *הִתְמַנְנוּ* cf. *מִלָּאָה*, 3 1; *כִּרְאִי*, 3 6; *וּנְפָלוּ* and *מִסְכָּה*, 1 14; *וְעֵבְרוּ*, 1 12; *שָׁחֲתוּ*, 2 8; *בְּשָׁבִי*, 3 10; *נִעְלָמָה*, 3 11; *וּנְפָתְחוּ*, 3 12^b; *נִפְתָּחוּ*, 3 13; *מִרְקָדָה*, 3 2; *הִעֲלָתָהּ*, 2 8; *לִתְכוּנָהּ*, 2 10; *וּמִבְּלָקָהּ* and *וּחִלְחָלָהּ*, 2 11; *טַרְפָּהּ*, 2 13; *הִרְעָלִי*, 2 4^b; *יִרְאָצִי*, 2 6. Cf. notes on vv. 8 and 3^a.

For *וְהִתְשָׂא* read *וְהִתְשָׂאָה* = *תִּשְׂאָה*, Is. 6 11, where we must read:

עֲרֹאשֶׁר אִם־שָׂאוּ עֲרִים מֵאֵין יִישָׁב
וּבָתִּים מֵאֵין אָדָם וְהִדְרָמָה תִּשְׂאָה

The emendation *תִּשְׂאָה* instead of *וְהִתְשָׂא* is gratuitous; *שִׁמְמָה* is an explanatory gloss; *אִם־תִּשְׂאָה תִּבָּל* = *si fractus illabatur orbis*. The verb *שָׂאָה* means *to crash*, i.e. *to fall down and break with a crash*; *שָׂאוֹן* means *crash*, French *fracas*. The form *אִם־שָׂאוּ עֲרִים* must be derived, not from *שָׂאָה*, but from *שָׂאוּ*; cf. *יּוֹם שָׂאָה וּמִשְׂאָהָ*, Zeph. 1 15. Is. 6 9^b and 10 (שִׁמְמָה שִׁמְמָה שִׁמְמָה . . . וְשָׂב וּרְפָאִלִי) consists of six lines with 2 + 2 beats.

The prefixed *וּ* in *וּתִבָּל* is due to dittography.

The final *וּ* in *וּשְׁבִירָבָה* is enclitic; cf. *חֲסִירָבִי*, v. 7; *מִנְחָמִים־יִבָּרֵךְ*, 2 1; *לְעִבְרִיבֵךְ*, 2 2; *אֲמִירָבָה*, 3 7; *יִנְוִירָלָהּ*, v. 2^b; *וּנְוִירָהּ*, v. 9^b; *אֲעִנְדֶּנּוּ*, 1 12; *תִּקְרִירָבָהּ*, 3 19; *סִבְיָלָהּ*, 3 8; *אֲהִירָהּ*, 2 12; *לְבֹאֲשָׁם*, 2 12. See my remarks on Cant. 6 9 in *AJSL* 19 7.

(6) The first word, *לִפְנֵי*, must be inserted after *עֲמִיד*, and be combined with the *וּ* of the following *וּמִי*: read *לִפְנֵי מִי* instead of *וּמִי*; contrast *Kings* 61 9.

The *וּ* in *עֲמִיד* may be due to dittography of the *וּ*; cf. *גִּירָלִיכָהּ*, v. 3^a for *גִּירָלִיכָהּ*, and *לְעִבְרִיבֵךְ*, 2 1 for *לְעִבְרִיבֵךְ*; see Haupt, *Purim*, p. 51, l. 22.

The verb *גִּתְּבָהּ* is not Niphal, but Piel; it means *to liquefy, fuse*.

For *גִּתְּבָהּ* read *נִצְתָהּ*, from *נָצַת*, *to burn*. *W*, on the other hand, has *burn* in the first hemistich, and *melt* in the second.

(7) Between *ל* and *מִעוּ* we must, with *W*, insert *קִיּוּ* (cf. Lam. 3 25) following *τοῖς ὑπομένουσιν αὐτόν*. *W* omits *מִעוּ*. This word does not mean *refuge*, but *strength, stronghold, strong place of defense, or security, fort, fortified place*; cf. our terms *strong room, strong box*. *אֶמְעָה* (cf. 3 11) is a place whose *strength will laugh a siege to scorn* (Shakespeare, *Macbeth*, V 52). The noun is not derived from *עוּ* (Arab. *‘āda* = *iltája’a*, *lāda*) but from *עוּ*; it stands for *ma’uzz*, just as *מִגִּן*, shield = *maginn* (Arab. *mijánn*) from *גִּן*. The lengthening of the *a* in *מִעוּי*, *מִעוּי*, etc.,

stead of תקום, and מצריו instead of צרה; the reading צרה may be due to צרה at the end of the first משל of couplet v, and יקים (instead of יקים) which afterwards became תקום, may have been suggested by יקים in v. 6; cf. the remark on מצורים instead of מצורים (Eccl. 9 14) in the notes on 2. If v. 2^b had not been misplaced, מצריו would probably not have been corrupted to צרה. The omission of the prefixed מ after פעמים was due to haplography (*Kings* 245 35). The two expressions צרה פעמים and מצרים פעמים sound almost alike; cf. the remark on מקומה for בְּקִמּוֹ in v. 8.

The first and the third clause of v. 9 must be transposed: ^{cba} instead of ^{abc}.

(3^a) The second hemistich to 9^a is 3^a; but instead of לא־יִנְקָה וְנָקָה it is better to read נָקָה לא־יִנְקָה עַן יְהוָה.

The preceding clause, יְהוָה אֲרֵךְ־אֲפִים וְגִדְלֶכָּה, is scribal expansion; the addition of יהוה after נָקָה לא־יִנְקָה was suggested by the Decalogue (Ex. 20 7 Deut. 5 11); cf. the remarks on the gloss מבשר in 2 1; פוט, 3 9. The gloss יהוה after נָקָה לא־יִנְקָה certainly belongs to the preceding clause, not to the following, בסופה ובשערה דרכו; contrast Ges.-Kautzsch, § 143, a.

After the gloss יְהוָה אֲרֵךְ־אֲפִים וְגִדְלֶכָּה had been prefixed to נָקָה לא־יִנְקָה, the conjunction ו was inserted before נָקָה.

The prefixed adjectives וְגִדְלֶכָּה אֲרֵךְ־אֲפִים (אֲרֵךְ, *erkh*, monosyllabic; וְגִדְלֶ, *uḡdol*, dissyllabic) are proclitic; cf. כחש־פָּרַק and הוֹי־שִׁיר in 3 1; קוֹל־שׁוֹט וקוֹל־רֶעֶשׁ, 3 2; אכֹל־דָּאֵשׁ, 3 18; צַה־דָּרַךְ, 3 4 2 14; נֹאם־הוֹהֵה, 3 3; מִכֹּל־כֹּלִי and פוֹרֶבֶסָה, 2 8; אֲנִש־חֵיל, 2 4^a; לִהֲב־חֶרֶב, 2 10; תֹּאכֹל־חֶרֶב, 2 14; cf. my remarks on the Song of Lamech, *AJSL* 20 164.

The ו in גִּדְלֶכָּה may be due to dittography of the ד; cf. יַעֲמֹד, v. 6 and לַעֲבֹד, 2 1.

We must not, with N, substitute חסר for כח, following Ex. 34 8 Num. 14 18 Neh. 9 17 Joel 2 13 Jon. 4 2 Pss. 103 8 145 8; גִּדְלֶ־כָּח would not have been corrupted to גִּדְלֶ־כָּח. The glossator meant to emphasize the fact that if JHVH does not wreak vengeance at once, it is not lack of power which prompts Him to defer the punishment, but His patience. He is all-powerful, but long-suffering.

(2^b) The second משל (*AJSL* 20 150, n.*) of couplet vii was inserted in the Received Text after the opening line of this psalm, because the second hemistich of 2^a begins with נָקָה; cf. the remarks on the misplacement of 3 2-3 (see p. 23). The clause נָקָה לא־יִנְקָה was transposed along with 2^b, and the gloss וְגִדְלֶכָּה אֲרֵךְ־אֲפִים was added in order to supply a corresponding hemistich.

The stem נָמַר is not identical with נָמַר, to watch = נָצַר, just as שָׁמַר, to be angry, is not identical with שָׁמַר, to watch; cf. *Kings* 129 24. Heb. שָׁמַר, to be angry, corresponds to Assyr. *šamāru*, and נָמַר to Assyr. *naṣāru* which is generally read *nadāru* (HW 452). The stem שָׁמַר is a Šaphel (see p. 24, below) of מָר, and נָמַר is a Niphal of מָר (see BA 1 159, below). Both שָׁמַר and נָמַר mean originally to be embittered; נָמַר is connected with Arab. *muṭīrr* (مُتَرِّر) bursting out (of wrath)

(10) The first two words, בִּי־עֵד, belong to עֵשָׂה בְּלֶהֱוֹא, v. 9^b.

The noun סִיר means both *pot* and *thorn*; cf. Eccl. 7^e. The glossator who added סִבְכִּים (instead of סִבְאִים) understood סִירִים to mean *thorns*, whereas סִירִים סִבְאִים means *wine-jars*, lit. *jars wined*, i.e. *filled with wine* (cf. *toss-pot, swill-pot, swill-bowl, swill-tub*, etc.). After סִירִים סִבְאִים we must add בִּידֶמָה, *although they*. The כִּי is perhaps preserved in קְלוֹת, בִּי קְלוֹת, at the end of this chapter. After כִּי had been erroneously inserted before קְלוֹת, this noun was changed into the verbal form קְלוֹת. The כִּי before קְלוֹת might be retained, if we read: — בִּי־קְלוֹת אֲשִׁים קִבְרָךְ. In that case כִּי would introduce the *oratio directa* as in Ruth 1¹⁰ etc. אֲנִי קְלוֹת may represent the Aramaic noun קְלוֹת; cf. AJSL 23²⁸⁵, n. 46.

The gloss וְיִסְבְּכֶם before סִבְאִים means *even if they drink* (tope). It is the infinitive Qal, and the prefixed כִּי is concessive, as in בִּי בִקְקִים, 2^s; cf. JAOS 25⁷², n. 2. The meaning is *Even if they be wine-jars* (wine-bags, i.e. soakers, toppers, drunken sots) *they will be burnt like dry stubble*. Even if they be full of wine as wine-jars, we will cause their wine (Gen. 9²⁴) to evaporate. Both Antiochus Epiphanes and his nephew, Demetrius I, were habitual drunkards; see Haupt, *Ecclesiastes* (Baltimore, 1905) p. 38, below. Polybius states that Demetrius (whose friend Nicanor was defeated by Judas Maccabæus at Adasa; see Haupt, *Purim*, p. 4, l. 42) was drunk most of the time; cf. Willrich, *Judaica* (Göttingen, 1900) p. 31; see also Judith 12²⁰ and Haupt, *Purim*, p. 29, ll. 10. 17. We read in 1 Macc. 3⁵ that Judas Maccabæus τοὺς ταρασσοντας τὸν [λαὸν] αὐτοῦ ἐφλόγισεν.

The reading סִירִים סִבְכִּים is not good: thorns burn just as easily when they are tangled, even better; but full wine-barrels do not catch fire as a rule.

For יָבֵשׁ read בָּאֵשׁ. This may be again, not a graphic, but a phonetic corruption; cf. the note on מְקוֹמָה for מְקוֹמִי, v. 8 (בָּאֵשׁ was pronounced בָּיֵשׁ; see ZA 2²⁷⁵; Lagarde, *Mittheilungen*, 3²⁹, below; cf. also עֵיף = יָעֵף, etc.).

The last word of the verse, מֵלֵא, may be a corruption of הֵלֵא, introducing the following מִמֶּד יֵצֵא at the beginning of v. 11; or מֵלֵא may be a misplaced correction to וְכֵן שְׁלָמִים, for אִם מֵלֵאִים, in v. 12, just as יִזְכֵּר (point יִזְכֵּר) at the beginning of 2^e is a misplaced correction of יִזְרַע in 1¹⁴, or as בְּיוֹם הַבֵּינִי in 2⁴ is a misplaced gloss to the first clause of 2^s. Similarly בְּהִלְכֶתְכֶם יִשְׁעוֹ in 2^e and יִשְׁעוֹ בְּנוֹיָתָם in 3^s are misplaced glosses to הִרְעֵלִי at the end of 2⁴, and the last clause of c. 2 is a misplaced gloss to the beginning of that chapter. The last clause in 2¹¹, אֲנִישֵׁי־חֵיל מְתָלֵעִים and וּפְנֵי כָל־קַבְצוֹ פֶּאֶרֶז, 2⁴. Cf. also the remarks on כִּי קְלוֹת at the end of c. 1.

ב

The second section of the Book of Nahum is composed of three six-line stanzas with 3 + 2 beats in each line. We find the same meter in section 7. For the misnomer 'קִינָה meter' see AJSL 20¹⁶⁵, n. 9.

(31) The term עִיר refers here to Nineveh; cf. v. 7. But *Nineveh* in this Maccabean section is a poetic name for *Assyria* = *Syria*, just as the Seleucid Kingdom with its new capital Antioch is called *Daughter of Babylon* in Ps. 137^s; see my remarks in OLZ 10^{es}, n. 13. The term עִיר may mean, not only *city*, but also *state*, just as Lat. *civitas* means both *city* and *state*. The Heb. word מְרִינָה, *province* (originally *judicial district*) means in Aramaic and Arabic: *city*. Arab. *bālad* means both *land* and *city*; Assy. *mātu*, *land*, appears in Syriac as מְתָא, *native land, country, birthplace, domicile, home*; the plural means *little towns*. In the cuneiform texts, Damascus, Tyre, Sidon, etc., have either the determinative *āl*, *city* (= Heb. אֶרֶל, *tent*, originally *domicile*; cf. AJSL 22 199, § 10) or the determinative *mât*, *land*. Judah, Edom, Moab, Ammon, Haurân have occasionally the determinative *āl*, *city*, although the names of these countries are not identical with the names of their capitals; see E. Schrader, *Keilinschriften und Geschichtsforschung* (Giessen, 1878) p. 95; Friedrich Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881) p. 288, ll. 2. 5; pp. 294, 295, etc. In a popular German poem *Doctor Faust* we read: *Die grosse Stadt Portugal, | Gleich soll abgemalet sein*; see *Des Knaben Wunderhorn*, ed. by Ed. Grisebach (Leipzig, 1906) p. 143.

Nineveh symbolizes the Assyrian empire and its daughter, the Seleucid Kingdom, just as the City of Rome represented the Roman Empire. A poet could call Antiochus Epiphanes a *Ninevite*, just as Ovid calls Romulus and Remus *Iliadae fratres*, or as Scipio Africanus is called a *Dardanian*, or as we find *Teucrian* or *Ilian* instead of *Roman*, or *Erichthonian* instead of *Athenian*. Similarly the Maccabean poets call the Jews *Jacob* or *Joseph*; cf. Obad. 13; 1 Macc. 1²⁸ 3⁷ 45.

For the reason why this first line of ב has been placed after 2¹⁴ see the note on 2¹⁴, below, p. 29.

The two nouns כַּחַשׁ-פֶּרֶק form a copulative compound like Assy. *çixir-rabi*, young and old (HW 565^a; cf. Delitzsch, *Assyr. Gr.*², § 199) or יְעֹנֵד-צֶרֶק in Ps. 45^s (see the translation in Haupt, *Ecclesiastes*, p. 37). The vocalization יְעֹנֵד instead of יַעֲנֵד is due to the recession of the accent before the following צֶרֶק: 'äñāyāh became 'ānyāh; contrast ZAT 21³⁴³ and Duhm, *ad loc.* The preceding עַל-דְּבַר אִמֶּת must be read 'al-dvar-émeth instead of 'al-dvar-emet (for emett, ement, amint).

The third hemistich, לֹא-יִמָּשׁ מָרָה, is a scribal expansion based on the preceding verses at the end of c. 2 (7, ix). For the unaccented verbal form after לֹא cf. n. 70 to my paper on Ps. 23 in AJSL 21 148. Assy. *māšu*, *night* (cf. Heb. אָמַשׁ) is connected with מָשׂ, מִשׁ, just as Syr. פִּנָּא, *evening*, is derived from פָּנָא, *to turn, to decline* (יִמָּא). Cf. my remarks on the etymology of *crepusculum* in my paper cited above, p. 16, at the end of n. 12.

(2, 3) Verses 2 and 3 belong, not to section ב, but to ג, where they have been displaced by a gloss (ג, β). They may have been inserted in ב owing to the similarity of וְרַב חֵלֶל in 3^s and מִרְבּ וְיָנִי in 3⁴, just as

the 3-line in ■ (1^{2b}) has been inserted after the 8-line (1^{2a}) owing to the beginning לָקֵם. Cf. also the conclusion of the note on 2^{14b} (p. 29).

(4) The clause מוֹבֵת חֵן is a gloss to the following כְּשֵׁפִים, and the line after כְּשֵׁפִים is a gloss to the entire מִשָּׁל.

The verb מָכַר means here, not *to sell*, but *to cheat, deceive, cozen, beguile, entice*. Arab. *makkâr* means *swindler*. Cf. also BA 1¹⁴, n. 7; contrast HW 456^a; see also AJSL 23²⁴⁸. For the original meaning of *cheat* (and *shyster*) see my paper *Some Germanic Etymologies*, AJP 27¹⁶⁰, below.

The וְנוֹנִים and כְּשֵׁפִים are the allurements of Hellenic culture; cf. 1 Macc. 1^{11 43} 2 Macc. 4¹³.

The כֹּסֶף פְּטוֹק after בְּכִשְׁפֶּיהָ should stand after יְהוָה צְבָאוֹת in v. 5.

After הִנְנִי the meter requires the insertion of נָפַל, and instead of אֵלֶיךָ we must read עֲלֶיךָ; so, too, in (the Maccabean appendix to 7) 2¹⁴ and Jer. 51²⁵. For אֵל instead of עַל cf. the notes on 1⁹. It is possible that the author of the late passage Jer. 51²⁵ read הִנְנִי אֵלֶיךָ instead of הִנְנִי נָפַל עֲלֶיךָ; cf. the note on נָשִׁים for נָשִׁים, Nah. 3¹³. The הַמִּשְׁחָתָה, Jer. 51²⁵ is the Seleucid Kingdom; cf. n. 22 on Ps. 68, AJSL 23²²⁹.

(5) The primary meaning of גָּלָה is *to remove* (German *wegziehen*). This may mean *to remove from one place to another* or *to remove the covering, to uncover*.

The hemistich עֲלִיפְנֶיךָ שׁוֹלֵיךְ גִּלְתִּי does not mean *I will pull up thy skirts over thy face*, but *I will uncover (lift up) thy skirts to affront thee*; עֲלִיפְנֵי means (as an insult) *to the face*, as an affront; cf. Job 1¹¹ Is. 65³. Hugo Grotius explains: *Tracto te non ut matronam, sed ut meretricem*; cf. Ez. 16³⁷ Is. 47^{2 3}. In the late passage Jer. 13²⁶ we find חֲשַׁפְתִּי שׁוֹלֵיךְ עֲלִיפְנֶיךָ.

וְהָאֵת after הִרְאִיתִי is a gloss, also the hemistich קְלוֹנָה וּמַמְלָכוֹת at the end of the verse.

(6) The hemistich שִׁקְצִים עֲלֶיךָ וְהִשְׁלַכְתִּי does not mean *I will cast abominable filth upon thee*, but *I will cast abominations, i.e. indignities, upon thee*. The primary meaning of שִׁקֵּץ is *to excite disgust*; it is, as Hupfeld suggested long ago, a Šaphel of קוֹץ; just as the ש in שָׁמִים, שָׁקַל, שָׁבַר, שָׁפַל, שָׁפַר, שָׁבַל, שָׁלַח, שָׁפַר, שָׁכַר, שָׁקַר, שָׁנַל (see note on 3⁸) etc., is a causative prefix (cf. JBL 19⁷⁸, below) which may be connected with Arab. *sābab*, cause, or some similar word, just as the *sa* prefixed to the future in Arabic (Wright-De Goeje, 2¹⁹) is shortened from *saufa*, in the end; cf. also Syr. הָשָׁ, now = הִשְׁעָה, Syr. אֲשַׁתְּקַר, last year = שָׁנָה + קָרִים;

† The verb שָׁלַח often means *to cause to transmit or deliver a message*, e.g. Hagg. 1¹²: 'אֱלֹהִים: 'כַּאֲשֶׁר שָׁלַחוּ יְהוָה אֱלֹהֵיהֶם הַנְּבִיאִים . . . כַּאֲשֶׁר שָׁלַחוּ יְהוָה אֱלֹהֵיהֶם הַנְּבִיאִים, they listened to the words of the prophet Haggai (which were) in accordance with what their God, Jahveh, had caused him to deliver to them. Nor does Is. 37⁴ mean *The words of the Rab-shakeh whom the King of Assyria has sent* (Ges.-Kautzsch, § 138, a) but *The words of the Rab-shakeh, which the King of Assyria has caused him to transmit*. Also in 2 K 19¹⁶ the suffix in שָׁלַחוּ refers to the Rab-shakeh; contrast Kings 277⁵². Cf. 2 S 11²² 1 K 14⁶ Is. 55¹¹ Jer. 42^{5 21} 43¹.

see AJSL 22²⁵¹ 23²⁴⁸. The reflexive ת of the התעלל , on the other hand, represents $\text{את} = \text{את} = \text{אות} = \text{ית} = \text{יש}$; see *Proverbs* 51⁶ 15. In Aram. $\text{קנט} = \text{קין}$ the infixed נ was originally prefixed: נקט ; so, too, in Assy. $\text{sanāqu} = \text{sāqu}$; see the note on וקים , v. 10. The noun שקץ denotes something *disgusting, detestable, infamous, disgraceful, ignominious*. Cf. p. 21, below.

The following verb, ונבלתיך , *I shall disgrace* (insult, dishonor) *thee* is a gloss; cf. Jer. 14²¹: $\text{אל־תִּנָּאץ לְמַעַן שְׁמֶךָ אֶל־תִּנְבֵּל כִּסֵּא כְבוֹדְךָ}$, *Do not reject us for Thy name's sake, do not make vile the throne of Thy glory* (i.e. Jerusalem with the Temple).

(7) The first clause of v. 7, $\text{והיה כל ראִיךָ ידוד ממך}$, is an explanatory gloss to כראִי at the end of the preceding verse.

The last clause, $\text{ומי יגדל־הָאֱלֹהִים מִנְחָמִים לְךָ}$, is a gloss to מִנְחָמִים . The participle מִנְחָמִים does not mean *providers of a funeral meal* (ZAT 22³¹⁸) but *comforters*, i.e. *sympathizers, mourners*; cf. Job 2¹¹: $\text{וַיַּעֲזְרוּ יַחְדָּו לְכוּחַ וַיִּנְחָמוּ}$, also Is. 51¹⁹. The primitive meaning of נחם is *to cause to stop sighing*; see my notes on Is. 40 in Drugulin's *Marksteine* (Leipzig, 1902) p. 46 and AJSL 22²⁵¹. Heb. מִנְחָמִים might mean also *avengers* (see Haupt, *Ecclesiastes*, p. 39, n. 8 on IV; *Kings* 187²⁰) but this meaning is not suitable in a gloss to $\text{ומי יגדל־הָאֱלֹהִים}$.

For vv. 8–19 see section 3.

(11) Before מִמֶּךָ יֵצֵא we must insert הלא . As stated above (p. 22) the last word of v. 10, מלא , may be a corruption of הלא ; it is possible, however, that this מלא is a misplaced corrective gloss to שלמים in v. 12, and שלמים may be the original reading for משמך in v. 14 (see below). The omission of הלא may be due to the gloss מלא ; glosses often displace original readings of the text; cf. the note on והמה נסים in 2⁹ and my remarks on Cant. 5¹⁵ 6⁶ in AJSL 19¹⁰ 15. Instead of מלא we must read מלאִים , and for שלמים we must restore the singular, שלם . The plural ending may have been abbreviated so that מלאִים was written מלא ; cf. *Kings* 80³.

The final clause, יֵטֵעַ בְּלִיעֵל , must be inserted after the first hemistich. In pentapodies the hemistichs are often transposed; cf. the remarks on v. 14 and the Maccabean Song of Derision (2 K 19^{21–28}) in *Kings* 278²⁸ 38⁴⁵; also my restoration of the first couplet of Ps. 23 in AJSL 21¹³⁶ and couplet iv of the Maccabean psalm in the Book of Jonah, AJSL 23²⁵⁶; see also below, the notes on 3¹⁵ 13 and 2⁵ (7, β).

The fourth hemistich of this verse is the first clause of v. 14, וַיִּצְוֶה יְהוָה , where we must read עליו instead of עליך (cf. עזרתך instead of עזרתה in 3⁹ and עליך instead of עליו in Is. 52¹⁴, quoted in the note on v. 12; see also note 13, third paragraph, to my paper on Ps. 68 in AJSL 23²²⁷; contrast רַב־בָּצָר for רַב־בָּצָר (2¹⁴) and omit יהוה as a gloss. The pointed סוף פסוק of v. 11 should be placed after עליו ; but וַיִּצְוֶה must be pointed as infinitive absolute, וַיִּצְוֶה ; cf. *Kings* 132². V. 12 belongs to stanza iii; v. 12^a and v. 13 are glosses.

The יֵטֵעַ בְּלִיעֵל and חשב על־יהוה רעה is the prototype of Haman in the

Book of Esther, Nicanor who threatened to burn $\text{JHVN}'\text{'s}$ Temple on Mount Zion; see 1 Macc. 7^{26 35 42}; cf. 2 Macc. 14^{33 15 32}. In 2 Macc. 15³ he is called a τρισαλτιήριος , cf. Haupt, *Purim*, p. 5.

(14) In v. 14 the final hemistich $\text{כִּי־קָלוֹת כְּבֹדךָ אֲשֵׁים}$ must be transposed; כִּי may be omitted, and instead of קָלוֹת we may read קָלִין , as suggested by W. The כִּי may be a misplaced remnant of the concessive clause כִּי הִמָּה , which must be inserted after סִירִים סְבוּאִים in v. 10; it is improbable that כִּי is merely due to dittography of the preceding suffix ךָ ; contrast note on מַלְאכְכָּה , 2¹⁴. As stated above, p. 22, כִּי may be retained before קָלִין , if we read: $\text{כִּי־קָלִין אֲשֵׁים כְּבֹדךָ}$.

The clause $\text{לֹא יִרְעֶה מִשְׁמַךְ עוֹר}$, *no more of thy name shall be sown*, is meaningless and unmetrical. Instead of יִרְעֶה we must read יִזְרֶה , and for מִשְׁמַךְ we must substitute שְׁלֵמָךְ , *thy corpse*, while לֹא and עוֹר must be omitted. The verb יִזְכֵּר at the beginning of 2⁶ is a misplaced corrective gloss to יִרְעֶה ; it should be pointed יִזְכֵּר ; cf. ᾠ μνησθήσονται , *I recordabitur*. But the clause $\text{לֹא יִזְכֵּר מִשְׁמַךְ עוֹר}$, *anything of thy name shall no more be mentioned*, suits neither the meter nor the context; Nicanor's name was often mentioned in later years. The insertion of a negative to explain an obscure passage is not unparalleled; cf. e.g. Eccl. 11⁹ (see below, ad 3¹⁵) in ᾠ^v ($\text{καὶ μὴ ἐν ὁράσει ὀφθαλμῶν σου}$) or the tertiary gloss in Eccl. 6⁶, etc. On the other hand, ᾠ has canceled the negative in 2 K 6²⁷; cf. *Kings* 209²⁸ 72¹⁹. In some cases (e.g. לֹא אֲשִׁיבֶנּוּ , Am. 1^{3 6 9}, etc.) לֹא is *scriptio plena* of the emphatic ל (see AJSL 22²⁰¹, § 15, end, and my paper in OLZ, June, 1907) but $\text{לֹא יִזְרֶה מִשְׁמַךְ}$, *verily, thy spoil will be scattered*, is unsatisfactory.

The noun שְׁלֵמָה , *corpse*, means originally *ended*, i.e. *one whose life has been brought to an end*. In Syriac, the verb שְׁלֵמָה means *to come to an end*, *to be complete*, but also *to die*; שְׁלֵמָה יוֹמָתָה or $\text{שְׁלֵמָה חַיָּוִיָּהּ}$, *he ended his days* or *his life*, means *he died*. In Arabic, *sálima* often has just the opposite meaning, *to remain alive*, *to survive*, *to be saved*; but it is used also as a euphemistic antiphrastic expression for *he is dead*; cf. BA 3⁵⁷⁷, l. 32 and K. J. Grimm's dissertation, *Euphemistic Liturgical Appendixes in the OT* (Baltimore, 1901) p. 5, l. 6. In Assyrian we find *šalmu*, *corpse*, and the feminine *šalamtu*, with reciprocal assimilation: *šalandu*, just as we have *mundáxçu*, *fighter*, for *mumtáxçu*, from מַחֵץ ; cf. *Kings* 112¹⁵. I showed more than 25 years ago that *šalandu* (= *šalamtu*) passed into Aramaic as שְׁלַחְדָּא and with ר for ל (as in שְׁלַשְׁלַת , *chain* = שְׁרַשְׁרַת ; חֵרֵץ , *hip* = חֵלֵץ ; see p. 45, below, and ZDMG 61¹⁹⁵) שְׁרַחְרַחָא , a diminutive form with repetition of the final consonant as in Assy. *suqâqu*, Syr. אַשְׁקַקָּא , Arab. *zuqâq*; cf. BA 3⁵⁸², n.**; *Kings* 121¹⁸; Nöldeke, *Syr. Gr.*², § 134.

The noun שְׁלֵמָה , *corpse*, may be restored in the present passage, just as מִקְבֵּר , *grave*; מַבְר , *benefactor*; נִכְתָּו (= נִכְתָּו) = Assy. *nakamâtîšu*) *his treasures* have been restored in 1 K 10¹⁵ 2³⁴; 2 K 12⁶ 20¹⁸. We might, of course, substitute עֲצָמִיךְ (cf. $\text{נַפְשׁוֹרֵי עֲצָמָיו}$, Ps. 141⁷; also Jer. 8^{1 2}) for שְׁלֵמָה ; but עֲצָמִיךְ would hardly have been corrupted to שְׁלֵמָה .

The rhythm is improved by reading פָּסַל instead of פָּסֵל; see the conclusion of the notes on 1 i, above, p. 18.

(2²) On the other hand, it is better to read, with J. D. Michaelis, מַפֵּץ, *martel*, war-hammer (cf. Jer. 51²⁰) instead of מַפִּץ, *scatterer*. The incorrect spelling מַפִּץ instead of מַפֵּץ is found also in Prov. 25¹⁸. For the erroneous insertion of a *mater lectionis* cf. Kings 301¹⁸. A מַפֵּץ (*martel*) is larger than a מַקְבֵּת (*mallet, beetle*). Judas received his surname Maccabæus while he was a boy; see AJSL 21¹⁴⁰, below. Both *martel* and *mallet*, however, are diminutive forms: *martel* (Lat. *martulus* for *marculus*) is derived from *marcus*, and *mallet* from *mall* or *maul* (Lat. *malleus*).

For the feminine suffix in עַל־פָּנֶיךָ we may substitute the masculine form עַל־פָּנֶיךָ; but this change is not necessary: עַל־פָּנֶיךָ would refer to Nicanor; and עַל־פָּנֶיךָ, to the עִיר רַמִּים at the beginning of this section, i.e. the capital of the Seleucidan Kingdom; cf. מֶמְךָ in v. 11. Even in the preceding line (v. 14) we may read אֶל־הֶיךָ instead of אֶל־הֶיךָ.

For מַצֹּרָה read מַצֻּרָה, *mountain-fastness, stronghold*. This refers to the Ἀκρά, the citadel of Jerusalem, which was held by a Syrian garrison until this last outpost of the Seleucids in Judea was starved into surrender in May, 142 B.C. Simon's triumphant entrance into the Acra is glorified in Ps. 118; see AJSL 21¹⁴⁵, n. 43. For מַצֹּרָה צִיּוֹן cf. 2 S 5⁷⁻⁹ 1 Chr. 11⁵. The reading מַצֹּרָה is better than the reading נֶצֶר מַצֹּרָה, *watch a watch* (W). But instead of מַצֻּרָה we had, perhaps, better point מַצֻּרָה = *mēcâdâh*, the fem. of Arab. *maçâd*. In Eccl. 9¹⁴, on the other hand, it is better to read מַצֻּרִים instead of מַצֹּרִים. The term מַצֻּרִים denotes *bastiles*, i.e. *movable towers* used by the besiegers of a strong place (BA 3¹⁷⁹ and ¹⁸³). The *mound of earth or rampart* built by the besiegers is called סִלְלָה; *battering engines* are termed כְּרִים; see Ezekiel 47⁴⁶. The reading of the Received Text in Eccl. 9¹⁴ is due to מַצֻּרָה in Eccl. 9¹², just as צִרָה instead of מַצֻּרִי in Nah. 1⁹ may be influenced by צִרָה in 1⁷. Judas Maccabæus besieged the Acra in 163 B.C. (see 1 Macc. 6²⁰; cf. also 1³³ 3⁴⁵ 4²⁻⁴¹). After his great victory over Nicanor in 161 B.C. Judas Maccabæus would no doubt have undertaken a new attack on the Acra, if his meteoric career had not been ended by an untimely death.

The forms נֶצֶר, חֶזֶק, and אֶמֶץ are infinitives like נָצַר in the preceding line; the inf. abs. Piel may have *e* in the final syllable instead of *o*.

For מֶמְךָ we must read מֶמְךָ; the preceding כֹּחַ is unaccented; cf. the notes on 1⁵. For מֶמְךָ = מֶמְךָ see my lecture on Ecclesiastes in *Oriental Studies* (Boston, Ginn & Co., 1894) p. 247; cf. Kings 274¹⁹ and הֶעָבַד for הֶעָבַד = הֶעָבַד, Nah. 2⁸.

(1¹²) The first line of the third stanza is very corrupt.

The introductory clause, כֹּחַ אֶמֶץ יְהוָה, is a gloss.

Instead of שְׁלָמִים we must read מְלָאִים; מְלָאִים is preserved at the end of the preceding verse, while שְׁלָמִים is the correct reading for מְשֶׁמֶךְ in v. 14; see above (p. 25) *ad* 1¹¹. The last three consonants of שְׁלָמִים may

represent the original reading מים, *water*. ὁ τὰδε λέγει Κύριος κατάρχων ὑδάτων πολλῶν seems to have read: מַשֵּׁל מִיַּם רַבִּים (כה אמר יהוה) instead of מִיַּם שְׁלֵמִים וְכֵן רַבִּים. We must emend: אִם שְׁלֵמִים וְכֵן רַבִּים; the omission of מים may be due to haplography (cf. *Kings* 245 35).

The prefixed אִם is concessive; the glossator who added the glosses וְכֵן מִיַּם מְלֵאִים וְכֵן רַבִּים, intended to emphasize the correlation: וְכֵן מִיַּם מְלֵאִים וְכֵן רַבִּים, lit. *and thus the waters full and great, and thus they ebbed and subsided*, i.e. *just as they were full and great, so they ebbed and subsided* = however full and great the tide was, it has ebbed again and subsided. Cf. Ex. 1 12: וְכַאֲשֶׁר יֵעָנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרָץ, where we could substitute אִם for וְכַאֲשֶׁר; see also Hos. 4 7: כִּי־רָבָה כֵּן חָטְאוּ־לִי, *the more they were increased, the more they sinned against me*. In the Maccabean poem Is. 52 13-15 we must read:

יִרְדּוּ וְכֵן יִפְרָץ	הִנְנִי יִשְׁכַּל עֲבָדִי	13
יִרְבֶּה וְכֵן יִפְרָץ	כַּאֲשֶׁר שָׁמְמוּ עֲלֵיהֶם	14
יִקְפְּצוּ מִלִּבָּם פִּיָּהֶם	כֵּן יִרְדּוּ עֲלֵיהֶם	15
וְכַאֲשֶׁר לֹא־שָׁמְעוּ הַתְּבוֹנִים:	כַּאֲשֶׁר לֹא־סָפְרוּ־לָהֶם רְאוּ	

13 (α) וְכֵן רַבִּים (β) מִיַּם מְלֵאִים (γ) וְכֵן רַבִּים (δ) 14 גוֹיִם רַבִּים

- 13 Behold, my servant will prosper,
he will be raised and exalted.
14 Though looked upon with horror,
and though marred out of all human likeness,
15 They will be enraptured about him,
even Kings will be struck dumb;
They will see what they never were told,
and perceive what they never heard of.

The verb רָנָה means, as a rule, *to be excited*; here and in Jer. 33 9 it means *to be ardent, full of enthusiasm*. The phrase יִקְפְּצוּ פִּיָּהֶם, *they will close their mouth*, means *they will be speechlessly amazed, awe-struck*. The *marring out of all human likeness* refers to the sufferings of the Jews during the Syrian persecution.

The Niphal נִגְזַר must not be derived from נָזַח, *to cut off, to shear*, but from נָזַח *to pass away, disappear*; cf. Ps. 90 10: בְּרִנּוֹ יִחְדָּשׁ וְנִגְזַר, *for it (our life) passes away swiftly, and we take our flight*. We need not substitute נִגְזַר for נִגְזַר. It is true, נ and ר are often confounded (cf. the remarks on נִגְזַר in 2 2) and Arab. *jazr- (al-bahr)* is the common term for *ebb*; but נִגְזַר, *to fail* is used in Syriac with special reference to water: מְנִיָּא means *dried up, waterless*. Arab. *jāza, iajūzu* = Heb. עָבַר.

The omission of the final ו in עָבַר is due to the prefixed ו in the following gloss וְנִגְזַר; cf. *Kings* 245 35. Before עָבַר the ו may be dispensed with; it had better be prefixed to the second clause, *לֹא אֶעֱבֹר*; cf. l. 12 of the Maccabean Song of Derision in *Kings* 278 39. If we

retain ך before עֲנִתָךְ, it must be taken as 1 explicative; cf. Haupt, *Purim*, p. 15, l. 30.

For the explanation of the imagery in v. 12^a by the prosaic gloss in v. 12^b see my remarks on יִנְהִי בַמַּעֲנִי צָרָךְ (Ps. 23^a) in AJSL 21 133 (cf. *ibid.* 23 233, n. 17) and for the ebbing of the high-tide of the Syrian persecution cf. 2 Macc. 5 17 6 12 7 18 33.

(13) Also v. 13 is an explanatory gloss, and מַעֲלִיד is a tertiary addition. The suffix in מַטְהוּ refers to the יַעֲץ בְּלִיעַל in v. 11. For מַטְהוּ point מַטְהוּ, his staff; cf. Ps. 110² (מַטֵּה עֹד) and חֲרָעָם בִּשְׂבַט בְּרוּךְ, Ps. 29; cf. JHUC, No. 163, p. 90; No. 114, p. 110 (AJSL 21 147, n. 43). His yoke (cf. 1 Macc. 8 31 13) would be מַטְהוּ (or מַטֵּה).

(21) In v. 1^a מַבְשֵׁר is scribal expansion which may be derived from the Maccabean poem, Is. 52⁷ (see *ad* 1 12, above, p. 28). Cf. below, the note וּפֹט in 39. For מַשְׁמִיעַ שְׁלוֹם cf. 1 Macc. 7 50 and for the *enjambement*, or shifting of the caesura, cf. *e.g.* Ps. 137⁶ (OLZ 10 68) and Pss. 68 2 6 9 27 33 76 8 12 (AJSL 23 240) and below, note on 2 11.

(14^b) A misplaced gloss to v. 1^a is found at the end of the chapter in v. 14^b: מֶלֶךְ מַלְאֲכָה. For מֶלֶךְ מַלְאֲכָה we must read מֶלֶךְ אֲשֹׁרֵךְ, i.e. *scriptio defectiva* for מֶלֶךְ אֲשֹׁרֵךְ; the final ה of מַלְאֲכָה is due to dittography: the first word of the following verse (3 1) begins with ה; cf. *Kings* 156 11 118 4. The suffix in מֶלֶךְ אֲשֹׁרֵךְ refers to the מֶלֶךְ אֲשֹׁרֵךְ (3 13) i.e. the Seleucid king of Syria; cf. 1 Macc. 1 44 2 15 7 10 27. If we read the feminine suffix (מַלְאֲכָה) it would refer to the עִיר דְּמִים in the following verse, i.e. the capital of the Seleucid Kingdom. The editor who placed the first מַשְׁל of ב (3 1) after this gloss (2 14^b) read מֶלֶךְ אֲשֹׁרֵךְ or מַלְאֲכָה, and understood the suffix to refer to עִיר דְּמִים. Cf. the remarks on the suffixes in 3 13 19. The insertion of the first stanza of ב after the conclusion of 7 was suggested also by הִנְנִי נָפַל עֲלֶיךָ (for הִנְנִי אֵלֶיךָ) in 2 14 and 3 5.

(1) For the second מַשְׁל of v. 1, חֲנִי יְהוּדָה חֲנִיךְ שְׁלָמִי נִרְדֶּיךְ, cf. Ps. 76 12 (see n. 22 to my paper on Nicanor's Day in ZDMG 61 236) and 1 Macc. 1 39 4 56 6 59 7 48 2 Macc. 6 11 25 31 15 36.

The threefold כִּי at the beginning of the last three lines of this stanza may seem to some rather strange, but it is idiomatic Hebrew. The last כִּי is concessive (see above, p. 22, *ad* 1 10 and cf. Jer. 50 11, quoted below, in the notes on דִּדְרָךְ, 32) and therefore stressed; cf. my remarks on חֲנִי, Jer. 17 8, in AJSL 19 133.

The addition of עוֹר after יוֹסִיף is unnecessary and overburdens the hemistich.

The *scriptio plena* of the *o* in לַעֲבוּרֶיךָ may be due to dittography of the ר; cf. the remark on יַעֲמֹד, 16. But the *o* is accented; we must read *la'vôr-bakh*, not *la'vôr-bákh*. Cf. also Syr. פִּילֹס = Παῦλος and נִקְטוּל = *liqtúl* (JBL 19 77, n. 104). The *e* and *o* in Heb. סָפֵר, אֶן, יִתֵּן, יִקְטֹל are not long, but accented; we must read *séφp, ôçv, iṭtén, iktól*. Heb. אֶן should be pronounced like our *oven*; the *o* is not long as in *over*. The difference between the vowels in מֶלֶךְ (i.e. μέλχ, not μηλχ!) and סָפֵר (séφp) is:

the vowel in $\sigma\acute{\epsilon}\phi\rho = \text{סֶפֶר}$ corresponds to the vowel in the first syllable of English *leather* (in Hebrew: לֶחָר) while the vowel in *mälkh* = מֶלֶךְ should be pronounced like the *a* in English *lather* (in Hebrew: לָחַר).

Also בליעל, i.e. Nicanor, the impersonation of בליעל (cf. יעץ בליעל, 1¹² and Haupt, *Purim*, p. 5, l. 10) is a gloss; the hearers knew who was meant; cf. the indefinite נבורדו and אדיריו in 246 and the Pythagorean αὐτὸς ἔφα.

Instead of reading בָּלוּ, as required by the *Qêrê*, we may point the *Kêthiv* בלה, following Θ συντετέλεσται, as Pual: בָּלָה; cf. בלה in א, vi. The sense is practically the same, whether we read בָּלָה or בָּלוּ; the annihilation and extermination of Nicanor and the Syrian army at Adasa (1 Macc. 7 46) was certainly complete.

(3) The verb (שב) is here not transitive (JHVH restored) but intransitive: Jacob's glory returned, i.e. recovered = was recovered, regained; cf. *Kings* 199 40. In Is. 6 11 (cf. above, p. 19, ad 15) this intransitive שב, he recovered appears in connection with לו רפא he was healed, lit. some one healed him; cf. *Kings* 289 19. We must read: ושב ורפא לו; cf. also ושב in Is. 6 13. The addition of יהיה and את in the present passage is due to a glossator.

(4) An additional (misplaced) gloss to this hemistich ונר כישב is the clause ביום דיכני in v. 4; cf. my remarks on Ps. 68 10 11 in *AJSL* 23 226.

(3) For נאן 2° we must insert נָפַן; cf. Ps. 80 15. But it would be a mistake to substitute this reading also for נאן 1°. After נאן in the first hemistich נָפַן could easily be corrupted to נאן, just as we have אָמַל instead of דאב in 1 4; see above, ad loc. If the reading had been נָפַן in both hemistichs, the corruption to נאן could not be accounted for.

ג

The third section consists of two seven-line stanzas followed by an appendix of four lines. Each line has 2 + 2 beats, i.e. the same meter which we find in Ps. 16; cf. Haupt, *Purim*, p. 18. The first two stanzas were written before the fall of Nineveh in B.C. 606, the appendix was added after Judas Maccabæus' victory at Adasa in 161 B.C.

For the heading, מִשָּׁא נִינוּה, see above, p. 18, ad 1 1.

(3 s) Instead of נָא we must not point נָא, although the cuneiform name is *Ni(u)* i.e. *Ne(u)* = Egypt. *nē(t)* which means *City* (BA 1 597). We find an *o* in Hebrew instead of Assy. *e* or *i*, not only in ראש, צאן, אבל, יאכל = Assy. *rešu, cenu, ekul*, but also in סָרְנֶן = *Šarru-kenu* and in אֶסְרִידִין = *Ašur-axa-iddina*; see *Ezra-Neh.* 31 23.

אֶמִּין is a gloss.

For יָאֲרִים (with א) read יָאֲרִים, with א; see *Kings* 280 27 and cf. above, p. 27, the note on אֶמֶדֶכָּה מֵאֲר, 2 2. The plural יָאֲרִים is intensive (= the great Nile) just as נָהָרִים בָּבֶל, Ps. 137 1 means *By Babylon's great river*, i.e. the Euphrates; see *OLZ* 10 65. Also נָהָרִים is a *pluralis intensivus* like

צַהֲרִים, עֲרִבִים, etc. (see *Kings* 206³⁴ 270, n.*): אַרְם נַהֲרִי = *Syria on the Great River*, i.e. the *Euphrates*.

The clause מִיָּם סָבִיב לָהּ is a gloss to the following חִילָהּ הִיא; it might also be a variant (see *Kings* 213⁴⁸) to the last hemistich of this verse, מִיָּם חוֹמָתָהּ (cf. the note on 2^{4b}, i.e. ד, β) but this is improbable.

For חִילָהּ הִיא read חִיל יָם; the relative pronoun prefixed to this clause may be omitted. The term יָם is used also of a large river, just as *iamm* and *bahr* in Arabic; cf. *Is.* 19⁵. The Assyrians, on the other hand, called the Persian Gulf *nāru marratu*, the Bitter (i.e. Salt Water) River; cf. *JAOS* 16 civ and the comments on the Babylonian map of the world in the translation of *Ezekiel* (SBOT) p. 100, l. 36; see also the descriptive pamphlet *Die Regenbogen-Bibel* (Leipzig, 1906) p. 10.

For מִיָּם, at the beginning of the last hemistich, point מִיָּם (W). In *Gen.* 6¹⁷, on the other hand, J. D. Michaelis read מִיָּם: — הֲנִי מֵבִיא אֶת — הַמַּבּוּל מִיָּם עַל הָאָרֶץ (cf. *Die Sintfluth* (Prag, 1883) pp. 27, 50. I pointed out in *KAT*² (1883) p. 66, n. 3 (cf. *AJSL* 1¹⁸⁰, n. 2) that מֵבִיא was a popular adaptation of Assyr. *abûbu*, deluge; cf. *KAT*³ (1902) p. 546, n. 2. For מ = ■ see also *Kings* 190²⁶; Haupt, *Purim*, p. 23, l. 23.

(9) For עֲצָמָהּ point עֲצָמָהּ.

The following וּמִצְרַיִם וְאֵין קֶצֶה is a gloss; וּמִצְרַיִם belongs to כּוֹשׁ, and פּוֹט is an addition to וְלִיבִים, derived from *Ez.* 30⁵; cf. the remarks on the glosses θ and φ, also α, γ and β, π.

The verb הָיוּ is a gloss; cf. the gloss הָיָה in *Is.* 5¹ Cant. 8¹¹; see *AJSL* 19¹⁹⁶, below.

For בְּעוֹרְתָךְ read, with W, בְּעוֹרְתָהּ; cf. עֲלִיךְ instead of עֲלִי in 1¹⁴. For the prefixed ב see *Numbers* 57⁴⁶.

(10) The נָם before טַלְלִיהּ is due to vertical dittography; cf. *Kings* 86³⁰ and below, note on v. 13.

For the imperfect, קָטַשׁ, read the perfect, קָטַשׁ; cf. רָחַקוּ in the last hemistich. The ם may be due to dittography of the ך; cf. the note on לַעֲבוּרֶיכֶךְ, 2¹ (ם = ם = ך).

The prefixed כָּל is a scribal expansion, derived from *Lam.* 4¹ 2¹⁹; *Lam.* 2¹⁹ is a gloss; cf. the gloss כָּל חוֹצוֹת in *Is.* 51¹⁹.

For the accentuation יָדִי (so, too, *Obad.* 11) instead of יָדִי see above, p. 18. The form יָדִי might, of course, be derived from יָדָה = יָדָה, Assyr. *nadû*, to cast, throw, just as we have in Assyrian: *inçabtu*, aer-ring, from נָצַב = נָצַב, Eth. *ṣāḥḥ*; or in Arabic: *uqār* alongside of *naqār*, trough (*AJSL* 23²⁴⁴) but the reading יָדִי is preferable. The verb is not denominative, derived from יָד, as W suggests.

Heb. יָקָם is an Assyrian loanword: *ziqq* = *zinq* = *sinqu*, from *sanâqu*, to bind, confine = Arab. *ḡānuka* = *ḡāqa* = Assyr. *siqû*; cf. Heb. צִינּוֹק and הִצִּיק; see *Kings* 125²⁷. For the infixed *n* in צִינּוֹק cf. the remarks on Aram. קוֹן = קוֹן in the note on שִׁקְצִים, 3⁶. The ם in יָקָם is due to partial assimilation of the initial ם to the following nasal; cf. וּמָן, *time* = Assyr. *simānu*, from *uśama*; see *KAT*³, 650, n. 3. For אִיקָם

(Jer. 40 14) = וָקִים cf. Assy. *agappu* = *gappu* (for *gadpu*) wing; see *Kings* 98 10. The ך in נִרְךָ represents an infixed ת (cf. נִרְ = נִר; see below, *ad* v. 17^b and *Kings* 258 23) while the ן in כִּנְךָ is infixed just as the ן in צִינוּךָ and קִנְט; the כ in כִּנְךָ is due to partial assimilation of the initial ן to the final ך. The noun כִּנְךָ, wing is ultimately identical with כַּף, hand, and the original form is כָּף. Heb. וָקִים, fetters and שׁוּק, street are ultimately derived from the same root; cf. *Kings* 133, n. †

(11) After תִּשְׁכְּרִי we must supply (but not insert) כּוֹס חֲמָה (cf. Is. 51 17 22 Jer. 25 15) = כּוֹס שְׂמָה שְׂמָמָה (Ez. 23 33) = τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ (Rev. 16 19; cf. 14 10). Cf. also Obad. 16.

The participle נִעְלָמָה means *covered*, i.e. *overcome* = *fainting*, falling into a swoon. In Arabic, *gāṣiḥa* means *to cover*, and *gūṣiḥa* 'alaḥi, lit. *a cover was put upon him*, is the common expression for *he swooned*, became senseless. It is not necessary to read נִעְלָפָה; cf. עָלְפוּ, *are overcome*, *lie fainting*, Is. 51 20 and יִתְעַלֵּף, *he was overcome* (by the heat) Jon. 4 8; also יִעְטוּר, *faints*, *fails*, Is. 57 16. The inf. Hiph. הִעָלַם means in Eccl. 3 11 *covering*, *veil* = κάλυμμα, 2 Cor. 3 15; cf. Haupt, *Ecclesiastes* (Baltimore, 1905) p. 42, n. 18. The gratuitous emendation עָמַל, proposed by Kamenezky (ZAT 24 238) and Macdonald (JBL 18 212) was suggested long ago by a critic of authority in C. H. H. Wright's commentary (London, 1883) p. 437. J. D. Michaelis' explanation of נִעְלָמָה as a privative denominative (AJSL 22 251, l. 3) of עִלְמָה, i.e. *deflowered*, *devirginated* (cf. our term *maiden fortress*) is impossible; עִלְמָה means *young woman*, not *virgin*.

The following hemistichal pair (v. 11^b) is a gloss to v. 14 which represents the original sequel of v. 11; vv. 12 and 13 must be inserted after v. 15, at the end of the original poem; they were displaced by the glosses in vv. 16 and 17. Cf. the note on l. 11 (p. 25).

(14) In v. 14 the two clauses חֻקִּי מִבְּצָרֶיךָ and וְרַמְסֵי בָהֶמֶר are glosses; וְרַמְסֵי בָהֶמֶר explains the preceding בָּאֵי בְמִיַּט, and חֻקִּי מִבְּצָרֶיךָ is a gloss to the entire verse, and should therefore be placed after the second hemistich.

The line מִי מִצֹּר שֶׁאֵבִי לָךְ does not refer to *boiling water* which is to be poured over the besiegers; nor does it mean *Fill the moats* (cf. above, p. 16, n. 10). It refers to the fact that the besiegers will cut off the water-supply of Nineveh, so that the Ninevites will depend again on the rain water as in the time before Sennacherib built the great waterworks of Nineveh.

The phrase בָּאֵי בְמִיַּט, *Go into the mud* means *Knead the soil with your feet*; the clay (Span. *adobe*) was mixed with water, and then worked with the feet. The emendation בּוֹסֵי (Grätz, N; cf. Zech. 10 5) is gratuitous. The inhabitants of the besieged city will be forced to make bricks in order to restore the fortifications destroyed by the besiegers. In Assyrian we find the same phrase: *ṣīṭa erēbu* (HW 301^b). Heb. מִיַּט = Assy. *ṣīṭu* stands for *ṣintu*, with partial assimilation of the feminine

ת as in Syr. קשטא, *archer* for קשתא, from Assyr. *qaštu*, bow (a biconsonantal feminine form) pl. *qašâti*; cf. AJSL 23²⁴⁸, below.

(15) The two משרים of v. 15 must be transposed; cf. the remarks on the transpositions in 1 11 14 and 2 6.

For התכבר read התרבי. The reading התכבר is not a graphic corruption, but it is influenced by התכברי in the second hemistich (cf. the remarks on אמלל 1° for דאב in 1 4).

These imperatives are concessive: *just make thyself numerous = even if thou makest thyself numerous*, i.e. in spite of thy large population and the numerous troops manning thy fortresses, fire will devour thee. Sometimes such imperatives are ironical, e.g. in the gloss Eccl. 11 9:—

Just walk in the ways of thy heart
and in the sight of thine eyes;
But know that for all these things
to judgment God will bring thee!

Cf. also the two Maccabean passages Is. 47 12 and Lam. 4 21 (OLZ 10 63).

The ■ in ארבה is not prothetic, as in Syr. ארקיע for רקיע, etc. (Nöldeke, *Syr. Gr.* 2, § 51). The stem is not רבי, but ארב; cf. אכר = כרי (AJSL 23²⁴⁷) and Assyr. *âribu* (or *eribu*) a swarm of locusts. The final ה in ארבה represents the nominal affix י; ארְבָּה = *arbai*, just as Assyr. *gabšû*, inflated skin (Arab *ṭauf*) = *gabšaiju*; cf. *Ezekiel* 65 16 and AJSL 1 179, n. 4. The Assyr. verb *arâbu* (to devastate the fields) is denominative; Tennyson says: *This Philip and the black-faced swarms of Spain . . . come locusting upon us.*

The third hemistich of v. 15^a, תאכלך כילק, is a gloss (so W) to the first hemistich ונתאכלך אש. Also vv. 16 and 17 contain glosses to v. 15; the antiquarian and biological erudition displayed in these verses cannot be credited to the original poet.

For שם, at the beginning of v. 15, read נם or ונם; we find the same mistake in Ps. 137 3, where we must read ברנם, *although* (Eccl. 4 14) instead of כרשם; see OLZ 10 65, n. 3.

(16. 17) V. 16^a and v. 17^a expand Nahum's terse statement regarding the countless population of Nineveh, while v. 16^b and v. 17^b supply some biological information with regard to the locusts. In v. 17 we find also some tertiary glosses (cf. ב, χχ).

(16^b) The hemistich וְלֹק פֶּשֶׁט וִיטָה severs the connection between v. 16^a and v. 17^a which form a משל with 2 + 2 beats.

The verb פֶּשֶׁט refers to the *exuviation* (or *ecdysis*) of the locust. We use *exuviae* of the skins, etc., of animals, which are shed or sloughed off, while in Latin, *exuviae* is used also for *spoils*, just as Heb. פֶּשֶׁט means also to *plunder*. Arab. *sálaxa*, to shed the skin, is connected with the root של which we have in שלל, to *plunder*; Arab. *sálaba*; cf. AJSL 23²⁵². A. E. Shipley states in the article on locusts, EB 2808: On leaving the egg the young immediately cast their skin, an operation repeated about the

6th, 13th, 21st, 31st, and 50th day; the wings attain their perfect development and the locust becomes capable of flight only at the 6th and last molt. The Assyr. stem *pašāṭu*, to obliterate, has no connection with Heb. פשט, but is a transposition of שטף, to rinse, to wash off.

The term ילק is not derived from לקק = לעט (cf. *Kings* 175, n. †) but it may be connected with Assyr. *ilqitu* (HW 76) and Arab. *ḡalaḡā* which denotes a *leaping gait* of the camel, so that ילק may mean *leaper*; cf. our grasshopper and German *Sprengling* or *Sprengsel* = locust. The second syllable of German *Heuschreck* represents the obsolete verb *schrecken* = to leap; cf. Luther's Bible, Job 39 20: *Kannst du es schrecken wie die Heuschrecken?* i.e. *Canst thou make him (the horse) leap as a locust?* Heb. קחרעשני כארכה.

(17^b) The ך in נר (whence the name *Cadiz*) is an infixed ת, and נר is connected with קר and Assyr. *kāru*, wall; cf. the remarks on נרף above, p. 32, and AJSL 23 247. In ביום קרה (which is perhaps influenced by ביום צרה, 17) יום should be transposed: we must read ביום היום, in the cool of the day (for קר, cool, see AJSL 23 242) i.e. from sunset to sunrise; in Arabic, the dual *al-bardāni* (cf. Heb. בדר) means *morning and evening*; and *bardu 'n-nahāri* = daybreak. Toward nightfall (לרוע היום, Gen. 3 8; cf. my remarks in AJSL 22 203, n. 17) the locusts alight on the ground, but the next morning, as soon as the sun has warmed them a little, they resume their flight and disappear. As long as they are chilled by the night air and have their wings weighted with dew, they are unable to fly; cf. Dr. Post's article in *Hastings' Dictionary of the Bible*, vol. 3, p. 130.

The last hemistich, ולא ינודע מקומו, has been expanded by a prefixed and an affixed gloss, ונדר, אים; both are superfluous. For מקומו we had better read מקומם (cf. רהנים) although the suffix refers to the collective וגובי. The singular suffix in מקומו may be influenced by ולא יכירנו עור מקומו, Ps. 103 16 = Job 7 10; מקומו may also mean *the place* (*Kings* 299 30). The singular ונדר for ונדרו may be due to haplography; cf. Haupt, *Purim*, p. 23, l. 9; see also above, p. 29, ad לעבוריבך, 21.

(16^a) The clause הרבית רכליך may be concessive, just as the imperatives in v. 15^b; but it is not necessary to substitute the imperative (so WM) in this gloss; cf. the conditional clause אכלהאש ברייך in v. 13. Heb. רכליך is dissyllabic (*rōkhlāikh*).

(17^a) For מנודיך we must not read מנודיך (see *Isaiah* 107 27 and below, note on דעלתה, 38) or רוננים (Grätz) but we must point: מנודיך, *thy exorcists, conjurers*, part. Piel of נור = Assyr. *nazāru*, to curse, execrate (adjure, conjure). Alongside of נור we find also אור in Assyrian (cf. AJSL 23 252). The primitive meaning of this stem is *to bind* (cf. אזור, *girdle*) just as ארר, *to curse* means originally *to bind*; cf. Assyr. *arru*, bird-catcher and *irru*, rope, snare (HW 138) also our *spellbound*. In Arabic, *munḍir* means *admonisher, apostle, preacher*, just as כוהן means *priest* in Hebrew, while the corresponding Arab. *kāhin* means *seer, diviner*. Heb.

נזיר, *devotee*, *Nazirite* is derived from the same stem; a *vow* is merely a *promissory oath*, cf. our *vowing vengeance* = German *Rache gelobend*. The stem נזר is a differentiated dialectic byform of נזר; cf. פתרון alongside of פשר; see *Proverbs* 51 14; *Kings* 192 22 275 29.

Also טפסר is a Babylonian loanword = Assy. *tupšarru*, scribe, i.e. hierogrammatist. The word is ultimately Sumerian, a compound of *dup*, tablet (which has passed into Syriac as ܕܡܬܐ) and *sar*, to write. Instead of טפסר and טפסר (Jer. 51 27) we ought to point: טפסר and טפסר; the ט is due to the *u*-vowel; a *t* followed by *u* sounds like ט, while a *q* followed by *i* sounds like כ; therefore the Assyrians often write *tu* for ט, *ku* for ק, and *ki* for ק; see my ASKT 169, § 13; *Kings* 86 11 208 15. The *a* in טפסר instead of טפסר or טפסר is due to the fact that after a ט an *ā* sounds almost like *ō*, just as our *wand* is pronounced *wond*; cf. BA 1 252. The late compiler of the oracle in Jer. 50 51 (which was written about the end of the reign of John Hyrcanus, 135–104 B.C.) took טפסר to mean טופר = שומר, i.e. a military officer; cf. *Judges* 35 50; contrast *Kings* 304 37. See also the note on נשים, v. 13.

The form נזב' (= Arab. *jābī*) at the end of v. 17^a represents a correction of the preceding נזב. For the apocope of the termination *ai* or *ē* cf. מטל, מטל, etc. (see AJSL 22 253, n. 14) and for undeleted corrigenda cf. *Kings* 194 20. The variants נזב נזב may be rendered in German: *Sprengsel*, *Sprengling*; and in English: *creaker*, *cricket* (*cricket* means *creaker*, i.e. *chirper*). In Assyrian we could use *ēribu* (= *ārību*, participle of ארב) and *eribū* (i.e. ארבי = Heb. ארבה; see above, ad v. 15). The stem of נזב = נזב' is akin to נבא, to *gather*, so that נזב' means originally a *gathering* or *swarm* (of locusts). Cf. Ethiop. *gūbā'ē*, collection, congregation; Assy. *gabbu* (for *gab'u*) all; *gubbu* (for *gub'u*) cistern (cf. Heb. נבים 2 K 3 16 Jer 14 3 and נבא, *pool*, *swamp*, Is. 30 14 Ez. 47 11) lit. *reservoir* (מקוה) i.e. a place where water collects or is collected or stored. The root קו is a modification of נב or גמ; קו, *cord* is a collection of strands twisted or woven together. Heb. נבל, נבא; נמר, גמל, גמא; נבז, נבז; קמן, קמן; קמן, קמן; Arab. *jamī*, *jamīl*, *kāmīl*, etc. are all derivations of the same root נב = גמ = קב = קם = קו = כב = כם; cf. the remarks on אנה = כנה in the note on וקים, v. 10 and AJSL 23 252.

(12) The prefixed כל is scribal expansion.

תאנים should be read תאנים; cf. the remarks on יארים, v. 8.

For עמ, at the beginning of the second hemistich, substitute עמד, which we find in the Received Text at the beginning of v. 13; עמה before עמד is scribal expansion.

V. 12^b is an explanatory gloss: the Assyrian fortifications are like fig-trees (תאנים) and their garrisons like firstripe figs; if the מבצרים are shaken, the עמ manning them fall into the hands of the besiegers, lit. *into the mouth of the eater*, i.e. *they are swallowed up*. For *firstripe figs* see Haupt, *Biblische Liebeslieder* (Leipzig, 1907) n. 11 on No. X.

(13) In v. 13 the hemistichal pair ששרי ארצך נפתחו / לא יבדל

is an explanatory gloss in which פתח represents a tertiary scribal expansion.

The first two words of this verse, והנה עמד, belong to v. 12.

Only the two hemistichs נשים בקרבך and בריחך אכלהאש are genuine, and they must be transposed; cf. the remarks on 1 11 14. If נשים בקרבך was the second hemistich, we can understand why עמד, which represents the beginning of the second hemistich of the preceding verse, appears before נשים. For vertical dittography see above, *ad* v. 10.

The clause בריחך אכלהאש is conditional; cf. the concessive clause הרבית רכלך at the beginning of v. 16. For the unaccented upbeat (*Auftakt*) in אכלהאש cf. above, *ad* 1 8^a.

For נשים, *women*, we must read נשים, *we shall destroy*, from שם, or rather נשימו, *they will destroy*. Similarly ע has for נשים, Num. 21 30 γυναικες. The compiler of the late oracle Jer. 50 27 51 30 (cf. Is. 19 18 and the note on טפסר, v. 17^a) read נשים; but if the Assyrians had been *women*, the siege of Nineveh would not have lasted so long.

(18) The section 3 8-15, apart from the glosses relegated to the margin, represents an old poem composed by an Israelitish poet in Assyria about 607 B.C. before the destruction of Nineveh in 606 B.C. But the last two verses of c. 3 were added by the Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day. The suffixes in רעיד, לשברך, אדיריך, מפתך, שמעך, עליך should be feminine, referring to the City of Nineveh (i.e. the Seleucid Kingdom), not masculine; מלך אשור is a gloss. Cf. above, p. 29, *ad* 2 14^b (ב, ρ).

For נמו instead of נמו cf. the remarks on ידו, v. 10.

After נמו we must supply (but not insert) שנתם (Ps. 76 6) or שנת עולם (Jer. 51 39 57). All these passages are Maccabean: Ps. 76 refers to Judas Maccabæus' victory over Nicanor; see my remarks in ZDMG 61 286; for Jer. 51 cf. the note on טפסר, v. 17.

Instead of ישנו ישכנו (not ישכבו).

For אדיריך cf. אדירי, 2 6.

Instead of נפשו read נפצי, from פוצ, as in 1 K 22 17. The stem פוש (whence the name פישון, *Surgy*, i.e. *rising in billows*; see JAOS 16 ciii, †) means *to gambol, caper, leap, spring, skip* (cf. Jer. 50 11, quoted in the notes on דהר, Nah. 3 2) but not *to scatter*.

The addition על ההרים is derived from the parallel passage in Kings (see Kings 171 10 and cf. the remarks on the gloss פוש in v. 9).

(19) Instead of קרה read, with W, גרה; cf. Kings 293 52; contrast ברשים for פרשים in 2 4^b (ד, β). This noun גרה (for *gihhâiatu*) corresponds to Syr. גְּרִיחָא (or מְגִרִיחָא) *deliverance from pain*, etc. Cf. also Arab. *jāhhâ 'l-šājjata* (= *ḡassa'ahâ*) which does not mean *to enlarge a wound* (in the head) but *to mitigate it*.

The final clause, כי על מי לא עברה רעתך תמיד, is a prosaic explanatory gloss; the suffix in רעתך may be either masculine or feminine; cf. the note on מלאככה at the end of c. 2.

7

The fourth section consists of ten couplets with 3 + 2 beats in each line, i.e. the same meter as in the second Maccabean section, ב. The first nine couplets (which may be grouped in three sections; cf. Haupt, *Purim*, p. 47, l. 24 and the Maccabean psalm in the Book of Jonah, AJSL 23²⁵⁶) were composed after the destruction of Nineveh in 606; the final couplet, on the other hand, is a Maccabean appendix, just as the last four lines of א.

Section 7 consists of 3 2 8 + 2 4-14; א of 3 8-19; ב of 3 1 and 4-7 + 1 11-2 8; ג of 1 1-10. Consequently 3 1+4-7 must be inserted before 1 11-2 8, and 2 4-14, preceded by 3 2 8, should stand after c. 3. Section 7 (2 4-14) has, it may be supposed, been inserted after ב, because it is in the same meter (3 + 2) while א appears at the end of the book, because it has a different meter (2 + 2). The reason why the first line of ב (3 1) has been inserted after 2 14^b has been indicated on p. 29, in the note on ב, ρ; the insertion of the first three משלים of 7 between the first and the second משל of ב (3 14) has been explained above, on p. 23. Cf. my restoration of the Hebrew text of Canticles in AJSL 19²²⁻³² and my arrangement of Ecclesiastes in Haupt, *Koheleth oder Weltschmerz in der Bibel* (Leipzig, 1905). Cf. also the remarks on transpositions in ancient Arabic poems in Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber* (Hannover, 1864) p.vii; Ahlwardt, *Bemerkungen über die Ächtheit der alten Arabischen Gedichte* (Greifswald, 1872) pp. 18 and 84.

(1^{1b}) For the heading, חוון נהום האלקושי, see above, p. 18. The prefixed ספר is a gloss; cf. EB 3259.

(3 2) The singulars, שוש, אופן, סום, מרכבה, פרש, חנית, חרב, פנר, מִגֵּן, הפֶּכֶךְ, מִגֵּן, פֶּנֶר, חֲנִית, חֶרֶב, מֶרְכָּבָה, מֶרְכָּבָה, אֹפֶן, שֹׁשׁ, (and הֶרֶכֶב in gloss β) are collective; cf. our horse = cavalry.

The participle יָדָר means *crying, neighing*, not *galloping*. Barth has pointed out that this stem is identical with Arab. *hádara*, to roar, which is used of the roaring of the sea, the braying of an ass, etc. *Hádara* means especially *cauquata fī gairi šiqšiqatin*, to roar without inflation of the *šiqšiqā*, i.e. the faucial bag (German *Brüllsack*) of a male camel which he inflates and projects out of his throat at the season of rut, when he sees a female camel. Arab. *hadra* means (like שאן; cf. וּתְשָׂא, 1 5) *crash*; Arab. *hadir* = roaring of the waves (cf. שאן ימים, Ps. 65 8). *Hadir*, cooing of doves, stands for *hadil*. For the transposition in דָּרָר = *hádara* cf. AJSL 22²⁶⁰, n. 10. Our verb to *bray* was formerly used also with reference to the bull, deer, etc., as well as to man. On the other hand, Herodotus (3 84) uses *φθέγγεσθαι* with reference to a horse.

In the Song of Deborah (Jud. 5 22) the hemistichal pair,

אֲרָהֶלְמוּ עֲקָבֵי סוּם מִדִּהְדֹּרוֹת דִּהְדֹּרוֹת אַבִּירָיו

means: *Then clattered the hoofs of the horses from the yells, the yells of his heroes*, i.e. owing to the (incessant frantic) yelling of the heroes (of

the enemies) urging on their steeds, the horses galloped so that their hoofs clattered. In Arabic, *rākāḍa* means not only to urge on a horse, to gallop, but also to flee; cf. the note on מעלה, 32. In Scotland, to thud means to move with velocity; cf. הלמו = they thudded away. In German the קול עקבי סוס is called *Hufschlag*, i.e. hoof-beat (cf. Lat. *pulsus*, Greek κτύπος). Apart from Zagen for Schreien, Luther translates Jud. 5²² correctly: *Da rasselten der Pferde Füße vor dem Zagen ihrer mächtigen Reiter*. The suffix in אביריו refers to the enemy; cf. אביריו and גבוריהו, Nah. 2⁴ 6. We must not read הלמו, nor need we join the prefixed מ of דהרות 1° to סוס; contrast Ps. 68²⁷ (AJSL 23²³⁹). The first דהרות is not ■ suspended *status constructus*, but *status absolutus*; for the repetition cf. v. 5:

דָּהֲרוּם נָקְלוּ מִיָּהוּהָ מִפְּנֵיהֶיהָ אֱלֹהֵי יִשְׂרָאֵל

and gloss θ in Ps. 68 (AJSL 23²²⁴). § renders Jud. 5²²: דהין נפל עקבא; דרכשה; Syriac נהמתא, *roaring*, is a correct translation of Heb. דהרות; contrast ZDMG 56⁴⁵⁶. ¶ renders freely: *ungulae equorum ceciderunt, fugientibus impetu, et per praeceps ruentibus fortissimis hostium*; cf. ZDMG 56⁴⁶¹. In this passage, *ceciderunt* does not mean they fell = they stumbled, but they came down with a crash; cf. *fulmina cadentia* and our the blows fell, also נפל in Gen. 24⁶⁴ 2 K 5²¹. They tumbled all over themselves trying to get away. In Arabic, *uḡaḡa'a*, to fall, means also 'to rush away' (*dāḡaba uḡantālaḡa sarī'an*) = German *fortstürzen*. The comments on Jud. 5²² in ZDMG 56⁴⁵³⁻⁴⁶⁵ are unsatisfactory, and the restoration of this line, given on p. 184, is gratuitous.

Also in Jer. 8¹⁶ צהלות אביריו denotes the yells of the horsemen, not the neighing of the horses. We must read:

מִן נִשְׁמַע נִחֲרַת סוּסֵי
 (מקול) מִצְהָלוֹת אֲבִירָיו רֶעֶשָׁה כִּלְיָאָרֶץ

The prefixed מ before צהלות is not a nominal preformative, but the preposition מן, as in Jud. 5²². We must point מִצְהָלוֹת, plur. constr. of צִהָלָה; cf. Isaiah 110⁴¹. The noun מִצְהָלוֹת in the late passage Jer. 13²⁷ has a different meaning: it is explained by the following gloss וְיָמָּה וְנִחֲרָה; cf. Syr. צִהָלָא, *lustful*. The noun צִהָלָה represents a form *ṣāḡalat*, not *ṣuḡālat*. The explanation of מִצְהָלוֹת in the prefixed gloss מקול is correct. ¶ has נִבְרָהוּ for אביריו, ¶ (*a voce hinnituum*) *pug-natorum ejus*; but § מן קלא דממללא דננברוהו, while נחרת סוסי is rendered: צִהָלָא דרכשה. Heb. נחרה, however, means *snorting*, not *neighing*; see my paper on the cuneiform name of the sperm-whale, AJSL 23²⁶³. In Arabic, *ṣāḡala* is used of the cry of a horse (*ṣāḡala 'l-fārasu idā ṣāḡḡata*) but in German the term *wiehern* (i.e. to neigh, to whinny) is used also of a roaring laughter; cf. our horse-laugh (see Haupt, *Purim*, p. 13, l. 30). *Roaring* may be used with reference to a lion, a tempest, the sea, boisterous mirth; it may denote also an outcry of distress, etc.

In Arabic, *qārqara* (which denotes originally the sound of rushing water; cf. AJSL 23²⁴⁶) means not only to roar, to crow, to coo, to murmur, but also to guffaw; and in modern Arabic it means to complain, to grumble. In Is. 12⁶ 24¹⁴ 54¹ Jer. 31⁷ צהל appears as a synonym of רנן, to shout for joy; in Esth. 8¹⁵ we read ויהעיר שושן צהלה ושמחה; but in Is. 10⁸⁰ צהל means to utter shrill cries of distress, just as we speak not only of shrieks of laughter but also of shrieks of fright.

Nor does אביריו in the Maccabean passage Jer. 47⁸ refer to the horses.

We must read: מִשְׁשַׁמֶּטֶת פְּרוֹטוֹת אַבְיָרִיו מֶרֶשׁ לִרְכָּבוֹ^β לֵאדָּהֶפְנוּ אֲבוֹת אֱלֹהִים מִרְפִּיּוֹן יָדַיִם; קול (α)

The stem שטט corresponds to Arab. *tāʾaṭa*, a synonym of *dāqqa*, to pound (Heb. רַקַּק) and *rāḏaxa*, to smash (which corresponds to Heb. רָצַח, to slay). For אביריו α has again, correctly, גִּבְרָהּ, §, פֶּרֶסָתָא דִּנְנִבְרוּהִי §, גִּבְרָהּ, §, פֶּרֶסָתָא דִּנְנִבְרוּהִי § bellatorum ejus. The ל in לרכבו (cf. מַעֲרָה לְכַפִּירִים, Nah. 2¹²) is inserted for rhythmical reasons; just as כְּעִנְלִי בְּדָשָׁא is more rhythmical than כְּעִנְלִי דָּשָׁא, Jer. 50¹¹; see below. The phrase מֶרֶשׁ לִרְכָּבוֹ (= α) (מַעֲרָה לְרִתְיֻכֹּהִי) which Cornill considers to be a gloss, is far more poetic than גִּבְרָהּ וְנִלְגִּי, which Cornill relegates to the margin. For the intransitive Hiphil לֵאדָּהֶפְנוּ (אֲתַפְּנִי α) cf. the last hemistich of Nah. 2⁹: וְאֵין מִפְּנֵה; also Kings 217²; AJSL 22²⁰⁴, l. 4. For the second line of Jer. 47⁸ cf. ll. 112, 113 of the cuneiform account of the Deluge, mistranslated by Jensen, KB 6²³⁶, l. 113; see KAT² (1883) 62²⁷ 73¹⁰.

In Jer. 50¹¹, on the other hand,

כִּרְתַּשְׁמָחוּ כִּי תַעֲלֹוּ שְׂקֵי נַחֲלָתִי
כִּרְתַּפוּשׁוֹ כְּעִנְלִי יִבְדָּשָׁא וְתַצְהֲלוּ כְּאַבְיָרִים

the noun אבירים means bulls; we must render: *though ye bellow like bulls* (so AV). For the concessive כִּי see the note on בִּירְבַּקְקִים, Nah. 2⁸.
ⲙ ⲉⲓⲕⲣⲓⲡⲧⲁⲧⲉ ⲟⲩⲥ ⲃⲟⲓⲧⲓⲁ ⲉⲛ ⲃⲟⲣⲁⲛⲛⲉ, ⲕⲁⲓ ⲉⲕⲉⲣⲁⲧⲓⲗⲉⲣⲉ (this is wrong) ⲟⲩⲥ ⲧⲁⲩⲣⲟⲓ,
§ sicut vituli super herbam et mugistis sicut tauri, § וְתִרְקִדּוּן, אך דכרא דענא
כְּעִנְלִי רְבָקָא וְתַמּוּלוֹן כְּנִיפְרִיא α, אך דכרא דענא

There is no evidence that אבירים ever refers to horses, nor does דדר mean to gallop.

The clause מַעֲלָה פֶּרֶשׁ forms the last hemistich of v. 2; the סוּף פֶּסוּק after מִרְקָדָה וּמִרְכָּבָה must be transposed. The collective פֶּרֶשׁ means here horsemen, not horses; cf. the second hemistich of gloss β: וְהִפְרָשִׁים הִרְעֵלוּ: ⲙ ⲕⲁⲓ ⲟⲓ ⲓⲛⲧⲣⲉⲓⲥ ⲑⲟⲣⲥⲃⲉⲓⲥⲟⲩⲧⲁⲓ.

After מַעֲלָה we may supply (but not insert) אַתְּמוּסוּ, cf. the intransitive Hiphil מַפְנֵה in 2⁹; מַעֲלָה means literally *he rears* = *he causes* (his horse) *to rear* by urging him on with whip and spur. Spur (Assyr. *ziqtu*) is no anachronism; see l. 54 of the sixth tablet of the Babylonian Nimrod Epic (KB 6¹⁷¹; cf. p. 450 and HW 262^b). The Median horsemen may have spurred (or goaded) their horses with the points of their swords, etc., or with their feet; cf. Arab. *rākada* = *dāfā'a*: *rākada*

'l-fárasa bi-rijláihi idā 'staháttahu lil-'ádi; — *ḥatta* = *ḥadḏa*). Heb. מעלה has here about the same meaning as Arab. *mutarâkiq*. Cf. also Arab. *uákara* which means to move with springs or bounds, to rear, to race, etc.

(2^{4b}) The first three משלים of ד have been displaced in the Received Text by gloss β. The first משל of β (2^{4b}) is a variant (cf. *Kings* 213⁴⁸) to the second משל of 3², and the two משלים of the following verse (2⁵) represent an explanatory gloss to this variant: 2^{5a} explains the second hemistich of 2^{4b}; (ה'פ'רשים הרעלי) and 2^{5b} gives an explanation of the first hemistich of 2^{4b}; it is therefore better to transpose the two משלים of 2⁵ (cf. the transposition of the two משלים of 3¹⁵; also 3¹⁸ 17 and 1³ 9). The glossator understood הפרשים to mean horses (of the chariots) not horsemen.

Instead of באש we must, with W, read כאש (cf. *Kings* 182²⁵ and *Esth.* 1¹⁸ 3⁴) and לפרת (cf. the Homeric λαμπρότων, *Il.* 1¹⁰⁴; *Od.* 4⁶⁶²) instead of פלדת; cf. 1 *Makk.* 6⁸⁹: κατηύγαγεν ὡς λαμπάδες πυρός. The verb לפר is denominative, derived from לפיד, torch, and this may be a transposition of dappil = dappir, a byform of Assy. dipâru, torch. The collective הרכב may be construed as a feminine in spite of *Ex.* 14⁷; cf. מראהו in v. 5^b, which must not be (with W) changed into מראהו. The corresponding Arabic word *rakb*, a troop of horsemen, cavalcade, etc., may be construed either as masculine or feminine; cf. Wright-de Goeje, 2¹⁸¹ A; 1²⁹⁸ B (§ 148, rem.).

The clause ביום הכני between the two hemistichs of 2^{4b} is a misplaced gloss to v. 3^a, just as זכר, at the beginning of v. 6, is a misplaced gloss to יזרע in 1¹⁴, and יבשלו בהליכותם (v. 6) a misplaced gloss to הרעלי in the present משל. The fact that the gloss בנזותם, which gives another explanation of הרעלי, appears in the Received Text at the end of 3³, shows that 3³ must have originally stood near 2⁴, just as the two glosses אך סוררים שכנו צחחה (Ps. 68¹⁹) and ואף סוררים לשכן יה אלהים (Ps. 68⁷) show that Ps. 68⁷ stood originally near Ps. 68¹⁹; see *AJSL* 23²²³; cf. also my remarks on the gloss מעין ננים in *Cant.* 4¹⁵ (*AJSL* 18²³⁷, n. 35 on No. 8) and Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 27, l. 9.

For ברשים read, with W, פרשים; cf. שח for זה, 1 *S.* 17³⁴; בחל for פרול; contrast נקה for נקה in 3¹⁹. The rendering of Θ, καὶ οἱ ἱππεῖς θορυβήσονται, is correct, although θορυβήσονται is somewhat vague; this verb means especially to be confused, mixed up, to be in a confused mass or jumble; θόρυβος = המון, מהומה; cf. *ad* v. 9^a. The passive הרעלי means they are frenzied, i.e. they run amuck, rushing to the attack in a state of frenzy, charging furiously with desperate resolution, at breakneck speed. Their chargers run like mad (cf. יתהולל הרכב in v. 5 and בשנעון ינה, 2 *K.* 9²⁰) as though they had the (blind) staggers, German *Koller*; cf. תרעלה. In Arabic the verb *ra'ila* means to be stupid, doltish, and the Pual of its synonym (*ḥamuqa*, to be stupid, dull): *ḥummiqa* means especially to be stupefied by wine, to drink wine (*ṣāriba*

'*l-xámra*). Cf. also Greek (πρόσω) μάομαι (which is connected with παμπάω and παίνωμαι, also πανία and μένος) especially μεμαώς, also μενεαίνω. In the two misplaced tertiary glosses יבשלו בהלכותם (2^e) and יבשלו בנויתם (3^s) this *furious precipitation* was misinterpreted to mean *stumbling in their course* or *over the corpses*. The *Kēthîv* הלכותם must not be read הליתם, but the י should be transposed as in יודע for יודע, 17 and in ולהב for לוהב, 38; we must read the plural הלכותם, not the singular הליתם, as pointed in the *Qērê*. Nor is the *Qērê* of יבשלו in the second gloss correct; we must not read יבשלו, but יבשלו, as in the first gloss. For the *scriptio defectiva* of the *i* in הלכותם cf. *Kings* 84 82.

(5^b) The verb ירוצצו is not frequentative, but intensive; it does not mean *they move hither and thither*, in a zigzag manner, but *they run fast*, quick as a flash, swift as lightning; cf. our *they run 'like blazes'* and modern Arab. *rámah*, to run = *lámah*, *láma*.

(5^a) For יתהוללו read the singular, יתהולל; cf. *Kings* 170, n.*; 296 88. The plural is conformed to ישתקשקו in the second hemistich. For the singular in the first hemistich and the plural in the second cf. *Ges.-Kautzsch*, § 145, g. This *raging* of the chariots (German *dahinrasen*) means *driving furiously*, נרג בשטן; cf. the remarks on ירעטלו.

Just as יתחלחל, Esth. 44 is connected with חיל, so ישתקשקו must be combined with שוק, *leg*; it means *they move their legs*, i.e. *they speed*; cf. Ps. 147 10: לא בנבורת הקום לא־בשוקי האיש ירצה

Cf. our phrase *he had the legs of him*, i.e. *he was quicker*. In certain parts of England *to leg* means *to run nimbly*. Assy. *puridu*, swift messenger, originally *runner*, which has passed into Arabic as *barid*, courier, is identical with *puridu*, leg; see KB 6 508 (*mê puridi* = *mîrînilim* (מִירִנִּילִים)). Both Heb. פֶּרֶד, mule and German *Pferd*, horse (cf. *palfrey*) are derived from the same stem, and פֶּרֶד, פֶּרֶשׁ, שָׁפָר, etc. go back to the same root, פָּר, *to flee, fly, speed*.

(3^s) The first two words of v. 3 belong to v. 2; see above, p. 39.

In ולהב the ו must be transposed as in יודע, 17, also ברק should be pointed as פועל; the omission of the ו may be due to haplography; cf. the note on לעבור, 21. Both לוהב and ברק are denominative participles like לפרת in 24^b. Cf. also the note on 211 and ותיפאץ, Ps. 144 8. The verb *barâqu* is used also in Assyrian, and *lâhibâ*, to flare, is used in Arabic (*lâhibati 'n-nâru*).

Although חרב is fem. (cf. 315) the preceding verbal predicate may be masc. Nor is the masculine form preferred for rhythmical reasons: להבת would be dissyllabic: *lohevth-xérv*; cf. the anapestic beginning in צפה־דֶּרֶךְ (*cappe-dérkh*) 22; אכלה־אֵשׁ (*âkhla-êš*) 318; ונינִיָּה (*uē-Ninué*) 28^a; ואמהיה (*uamhothêha*; cf. the note on מאר, 22 and Nöldeke, *Syr.* 2, § 33, A) 28; בֹּזְזוּ־כֶסֶף (*bozzu-késf*) 210.

Both the prefixed לוניה and the affixed חלל are explanatory glosses to פָּנֵר; for רֵב we had better point רֵב. In פָּנֵר the first word is not a substantive in the construct state, but a participle

with recessive accent; cf. Ges.-Kautzsch, § 29, f. We find the same form in Is. 30 27, where we must read:

הנה יהודה בא ממרחק בער-אפו וכבד מ'שאה;
שפתיו * מלאו זעם ולשונו כאש אכלת;

For מ'שאה we must point מִשְׁאָה, *His crash*, i.e. *His thunder-peals*, from a noun מִשְׁאָה; see the note on ותשא, 15. Similarly the Masorites have mispointed the plural of משואה (משואות) Ps. 73 18 74 3: משואות, as though it were a derivative of נשא. The prefixed שם, *name*, before יהוה is a gloss. In 2 K 23 12 the form מִשְׁאִיהֶם (which may have been pronounced מִשְׁיָהֶם or even מִשֵּׁם; cf. בהם = כם, etc.) appears as מִשֵּׁם. The form מִשֵּׁם must be derived from רִצֵּץ, and מִשֵּׁם(ה) means *their crash*, i.e. *ruin, débris*; cf. Kings 295 23; also 272 19, where I have stated that קנה רצוץ does not mean a *broken reed*, but a *split reed*. This is not *ein aufgeschlitztes Rohr* (Ges.-Buhl¹⁴, s.v. רִצֵּץ) but *ein zerfasertes Rohr* (frayed, raveled at the ends).

The participle כבד in the present passage means *numerous*; cf. German *die schwere Menge* and the Hithpael in התכבד, v. 15; also עם כבד, Num. 20 20 1 K 3 9; ערב כבד, Ex. 8 20, etc. For כבד instead of כָּבֵד cf. רבץ, רכב, שמע, שנא, אהב.

The last two words of this verse, יכשלו בנזיתם, are a gloss to הרעלו, 2 4^b; see above, p. 41.

(2 4^a) The suffix in נבזיריו (i.e. *scriptio defectiva* for נבזיריהו) † and איריו (v. 6) does not refer to מִסֵּץ (i.e. Judas Maccabæus) in v. 2 (so W) but to the enemy besieging Nineveh; cf. Jer. 4 13 8 16.

Both מִאֲדָם, reddened, and מִתְלַעֵם, crimsoned, mean *bespattered with blood*, בדם, ננאליים, Lam. 4 14 Is. 59 3. ⲙⲁⲩⲣⲱⲛ read מִאֲדָם, and for מִתְלַעֵם, apparently, מתלעבים (cf. Arab. *lā'iba bis-saifi yat-tursi* ‡) combining מתלעבִים with כאש (ἐμπαλίζοντας ἐν πυρί). For מִאֲדָם cf. my restoration of the Song of Vengeance in Is. 63 1-6 (JHUC, No. 163, p. 49^a). The denominative participle מִתְלַעֵם does not mean *clad in scarlet*, but *crimsoned*, scil. *with blood*. The term *crimson* is a doublet of *carmine*, and both are derived from *kermes*, *alkermes* (Arab. *al-qirmiz*). This red dyestuff consists of the dried bodies of the females of the *Coccus ilicis* (Heb. תולע שני) etc. Heb. מִתְלַעֵם corresponds to the Shakespearean *purpled*:

Our lusty English, all with purpled hands,
Dyed in the dying slaughter of their foes.

* In cases like שפתיו מלאו there is an unaccented syllable between the two beats: שפתיו was pronounced *sfathâ(h)ũ*; cf. אבירו = אביר, etc. In some cases we must substitute the poetic form סוֹפְרֵיהוּ for סוֹפְרֵיהֶם.

† Cf. לבבָהֶם, Nah. 2 8 and ילרעו = *kal tois plhroton avroũ*, 1 S 30 26. In Assyrian, *sarrêšu*, his kings, etc., is the usual form; see Kings 270, n. *.

‡ Arab. *turs*, shield, is a transposition of *sutr* = *sâtar*; *tatârrasa* = *tasâttara*.

There has been a sanguinary battle: everything is bespattered with blood, not only the shields of the warriors attacking Nineveh, but also their faces, hands, etc. They have received numerous wounds, but, undaunted, their nobles rush to the wall of Nineveh, shielded by the large pavises or mantelets (מכבד). At the beginning of v. 6 we may supply (but not insert) the adversative וְגַם, *yet*; cf. גַּם תֹּאכַלְךָ אֵשׁ, 3 15^a.

(11) A misplaced (incorrect) gloss to מְלִיעִים is found at the end of v. 11: וּפְנֵי כָלם קִבְצוּ פֶּאֶרֹר, lit. the faces of all of them have gathered (i.e. acquired*) glow, i.e. all their faces are suffused with color, they are flushed (from excitement, eagerness, and exertion). The noun פֶּאֶרֹר, *glow*, is connected with פֶּרֹר, *pot*, lit. *boiler*. The stem is פֹּר; the מ in פֶּאֶרֹר must be explained according to Ges.-Kautzsch, § 72, p. The form פֶּאֶרֹר (*pârûr*) has two long vowels; it is a form like נֶאֱפֹרִים and נִעְצֹצִים, but from a stem פֹּר. In Arabic the verb *fâra*, *iafûru* means to boil; cf. *fâra* 'l-qidaru, the pot boils. Arab. *faṣr*, boiling, means also a flush of passion, excitement, precipitation, etc. In certain parts of England *flush* denotes the hot stage of a fever; cf. Syr. אֶשְׁתָּא, fever = Assyrian *išātu*, fire. In Assyrian we have *pûru*, urn; cf. Haupt, *Purim*, p. 20, l. 22, and the paper on Nicanor's Day in ZDMG 61 275. The noun פֶּאֶרֹר means boiler, then heater, glowing hotness, glow, flush, vivid redness; and the phrase וּפְנֵי כָלם קִבְצוּ פֶּאֶרֹר means: all their faces blazed vivid, burning crimson.

(6) The first word of v. 6, יָזַכְר, is a misplaced (corrective) gloss to יָדַע, 1 4; see above, p. 26.

The suffix in אֶדְרִירִי refers to the enemy; the suffix in חֹמֹתָהּ, to the besieged city, i.e. Nineveh.

The clause יִשְׁלֹוּ בְּהִלְכֹתָם is a misplaced (incorrect) gloss to הָרְעֵלוּ in v. 4^b; see above, p. 41.

Heb. מְכַבֵּד means here *pavise, mantelet*; cf. above, p. 13 and the cuts in BA 3 175.

(9^b) Between vv. 6 and 7 we must insert the second מִשַׁל of v. 9, while v. 9^a must be inserted between vv. 7 and 8. The clause at the beginning of v. 9^b, וְהָמָּה נִסִּים, is a gloss. The first word of this gloss has displaced the verbal predicate of מִימָה at the end of v. 9^a; cf. the note on מִלָּא for הִלָּא in 1 u. The original text of this hemistich was מִימָהּ יְהוֹמָהּ which appears in the Received Text as מִימָהּ הִיא וְהָמָּה. The מ in מִימָהּ must be canceled, and the two consonants וּה should be transposed; cf. יָדַע for וִידַע, 1 7; וְלָהֶב for וְלֹהֶב, 3 a.

The imperatives עֲמְרוּ עֲמְרוּ are addressed by the Ninevite captains to their soldiers.

At the end of the first hemistich we must insert יַעֲשִׂיקוּ, *they* (the Ninevite captains) *yell*. This verb has dropped out here just as יַעֲלִים at the end of 1 7 or תִּכְרַח (or תִּנְתַּח) in Ps. 68 24 (AJSL 23 232, n. 36).

* Cf. Lat. *iram colligere, sitim ab aestu colligere*, etc.

The second hemistich, וְאִין מִפְנֵה, refers again to the Ninevite soldiers: they do not turn back in their panic, their disorderly flight cannot be stopped. This sudden fright of the soldiers is not due to the assault of the besiegers, but to the flooding of the city. For the intransitive Hiphil מִפְנֵה cf. הִפְנוּ, Jer. 47 ■ quoted in the note on דָּרַר, 32.

(7) The plural הַנְּהָרוֹת is due to the preceding שְׁעֵי; cf. JBL 19 69, second paragraph; *Numbers* 49 27; *Kings* 266 45. The phrase does not mean *the gates of the rivers*, but *the gates of the river* (singular) i.e. the three flood-gates (especially the second and third) of the Khôsar at the point in the eastern wall of Nineveh where this river enters the city; cf. BA 3 146, l. 36; 126, l. 18; 122, l. 28; 120, l. 24, and Map II in Col. Billerbeck's paper cited above, p. 16, n. 9. The gates of the river (i.e. the flood-gates in the three dams built across the Khôsar) were opened, while the sluice-gates at the side of the Khôsar, through which the water of the river flowed into the moats and canals, were shut. Thereupon the unchecked spring-flood of the Khôsar submerged the city.

The singular הַיֵּכָל is collective; cf. above, p. 37. It denotes the royal palaces in the Acropolis of Nineveh, on the mound known as *Kouyunjik*.

Heb. נָמַי means lit. *it is waved* (Arab. *mauj*, plur. *amûj* means *wave, billow*) i.e. *moved up and down* or *to and fro*; it is shaken, swayed. The unchecked flood of the Khôsar undermines the foundation of the Acropolis, and the masonry begins to surge as a ship on the waves.

(9^a) In the second hemistich we must read מִימֵהָ יְרוּמָהּ. *Q* has τὰ ὑδάτα αὐτῆς, 3 *aquae ejus*; מִימֵהָ is not a dittogram of מִים (W) nor is the form a reduplication of מִי; see *Kings* 200 18. The suffix in מִימֵהָ refers to בִּרְכָה, not to the river; the suffix in יְרוּמָהּ, to the city. The form מִימֵהָ is the impf. Qal of a denominative verb derived from מְרוּמָה; cf. Deut. 7 23: וְהָיָה מְרוּמָה גְּדֻלָּה עַד הַשְׁמָרָם. The flooding of the city produces a מוֹת מוֹת, 1 S 5 11; cf. מְרוּמָה יְרוּהָ, Zech. 14 18. This denominative verb רוּם, *engulf, overwhelm, swallow up, ruin*, etc., is more frequent than is generally supposed: all the forms of the alleged stem רוּם are forms of רוּם. Instead of לָהֶם and וְהָיָה we must point לָהֶם and וְהָיָה; the forms הִמְכֵּנִי (*he has swallowed me up*, Jer. 51 34) and הִמְכֵּם are Polel forms of רוּם; even הָמוּן is derived from רוּם. For the construct הָמוּן cf. הָרוּן, constr. הָרוּן, from רוּר; see BA 1 166, l. 4. The primary meaning of רוּם is *to roar*: in Assyr. *mûmu* (= *mahûmu*, i.e. the masculine of *mûmu*) *Ti'âmat* (i.e. the feminine of *תְּרוּם*) it denotes the roaring of the billows of the sea; in *ûmu* (HW 33) the roaring of a tempest; in הָמוּן, the roaring of a multitude shouting together. For Assyr. *ûmu, mûmu, Ti'âmat* see note 96 to my paper cited above, p. 15, n. 4. Assyr. *mummu* (i.e. *mûmu*) was combined with מְרוּמָה by Friedrich Delitzsch in *Geo. Smith's Chaldäische Genesis* (Leipzig, 1876) p. 297, l. 10.

(8) For הִצָּאָה read הִצָּאָהּ = הִצָּאָהָּ, *she will be taken out*, i.e. *carried off*; cf. 2 S 12 31 and *Kings* 253 28; for הִצָּאָהּ = הִצָּאָהָּ see *ibid.* 119 28; cf. the remarks on מָאֵר, Nah. 2 2.

For *נָלְתָה*, she was stripped read *הִנָּלְתָה*, she was led into captivity; the omission of the prefix ה is due to haplography: *הַצֶּהֱנָלְתָה* became *הַצֶּהֱנָלְתָה*; afterwards the final ה of *הַצֶּה* was corrupted to ב; cf. the omission of the two ה's in *ים חיל* for *הים*, 3^a.

For *הַעֲלֵתָה* read *הַעֲלֵתָה*; cf. *אֶהְיֶה* for *אֶהְיֶה*, etc. In Assyrian the causative *uṣēli* (to bring up) often means *to remove, carry off*; see HW 62^b; cf. Ps. 102²⁵: *אֶל־תַּעֲלֵנִי בַחֲצֵי יָמִי*, and our *to bring up a prize* (German *eine Prise aufbringen* = *ein Schiff erbeuten*) = *to capture a ship*; also *to raise* = *to remove*; *to lift* = *to take away*; Greek *ἀναιρέω*, Lat. *praedam tollere*, French *enlever une fille* (Heb. *נָשָׂא*, Jud. 21²³; cf. 1 S 17³⁴, etc.). Ruben's emendation *הַעֲלֵתָה* = Assyrian *etillitu* (which was endorsed by Cheyne, JBL 15¹⁹⁸) is just as gratuitous as his reading *מַנְרִידִךְ* for *מַנְרִידִךְ*, 3^{17a}. The conjectures proposed by Ruben, PSBA 20¹⁷³⁻¹⁸⁵ are singularly infelicitous. Not one of the Assyrian and Arabic words which he finds in Nahum (e.g. *עֲנָה*, to sound, *יָר*, infantry, *בָּר*, canal-bed, *גִּלָּת*, to be frightened, *עֲחֻלָּה*, lady) occur in the Book. His metrical reconstruction of the text is impossible.

For the three synonyms, *הַעֲלֵתָה*, *הַנָּלְתָה*, *הַרְצָאָה*, cf. the first hemistich of v. 11. In Jud. 5²⁷, on the other hand, the accumulation of synonyms is due to scribal expansion, and the entire verse is a gloss; cf. ZDMG 56⁷¹⁵⁻⁷¹⁹ and above, p. 38. We must read:

בֵּין רִגְלֶיהָ אֲשַׁכְּבֶּה בָּאֶשֶׁר כָּרַע שֶׁב־נַפְלִי

(γ) שָׁרֹד

(β) בֵּין רִגְלֶיהָ כָּרַע נַפִּל

(α) כָּרַע נַפִּל

The second hemistich of v. 8 has dropped out, just as in Cant. 8¹², etc.; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 47, l. 3. Similarly we must supply in Ps. 110⁴ after *יָהוָה וְלֹא יִהְיֶה* the hemistich of couplet iv *עֲרִשְׁתִּיכֶם*; cf. also the restoration of the last hemistich of couplet iv of Ps. 45 in Haupt, *Ecclesiastes* (Baltimore, 1905) p. 37. After *הַרְצָאָה* we must insert *הַנָּלְתָה* we must insert *הַנָּלְתָה*; cf. Ps. 45¹⁰ Neh. 2⁶. Xenophon (*Anab.* iii, 4¹¹) says of the *τείχος* (= Assyrian *dûru*, wall, castle, fortress) near Mespila, i.e. the Acropolis of Nineveh (see above, p. 8): *ἐνταῦθα λέγεται Μηδεία γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί· ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας καὶ οὕτως ἔαλω.* We must, of course, substitute *Assyrians* for *Medians*, and *Medians* for *Persians*; cf. *Daniel*, 29¹⁵.

Heb. *שָׁנָל* is identical with *שָׁנָר*, dam (Ex. 13¹² Deut. 7¹³ 28⁴ 18⁵¹) and Assyrian *šigrêti* (for *šigrâti*) ladies of the palace; see *Ezra-Neh.* 67¹². For the interchange of ל and ר cf. Arab *hadil*, cooing = *hadîr*; see above, note on *יָדָר*, 3²; cf. also *שָׁרְשָׁרוּת*, chains = Arab. *silsila*, pl. *salâsil*; Aram. *רִצְצָא*, loin (Arab. *xâcira*, pl. *xamâcir*) = Heb. *חֲלָצִים* (Assyrian *xinçâ*) and Heb. *מִרְנִיתָא*, widow = Arab. *ârmala*; also Aram. *מִרְנִיתָא* (or *marganita*) = Lat. *margarita*, Greek *μαργαρίτης*. See p. 26, above.

For שָׁנָה, *female parent* = שָׁנָה, *queen* cf. *dam* (female parent) = *dame* (lady; in French also *queen* in chess) and *sire* (male parent) = *Sire* (O King). Just as Assy. *šigrêti*, ladies of the palace, appears in Hebrew as שָׁנָה, female parent of a beast, so the daughters of the Kings of France were formerly known as *les dames de France*, while in English *dams* means female parents of beasts. The ל in שָׁנָה instead of ר is due to a popular adaptation, connecting this word with the obscene Heb. verb שָׁנָה; cf. the Talmudic שָׁנָה, concubines, Sanh. 95^b.

The verb שָׁנָה means originally (like Arab. *sājala* = *qābba*) to pour out; Arab. *mā'u dākarin*, water of a male, denotes *semen virile*. The stem שָׁנָה may be a Šaphel (see above, p. 24) of גָּל, well (Assyr. *gillu*) while שָׁנָה, female parent, may be a Šaphel of גִּיר, young; cf. גִּירָתִי, v. 13. The construct state of שָׁנָה is שָׁנָה, just as the construct of לֵבָב is לֵבָב; the form שָׁנָה, Ex. 13 12 stands for שָׁנָה, i.e. the syncopated byform *šigru* for *šigaru*, just as we have in Assyrian: *zikru* = *zikaru*, male, and *šikru* = *šikaru* = שָׁכָר (a Šaphel of כָּר; see AJSL 23 248). For *zikru* = *zikaru*, etc. (cf. Heb. לֵב, *libb* = לֵבָב, *libab*) see AJSL 3 108, l. 6; and for the forms of the construct state, AJSL 1 228, n. 1.

For שָׁנָה וְאִמְהָתֶיהָ מְרִינִים כְּקוֹל־יוֹנִים cf. Assy. *kima summāti idāmumâ ardāti* (see JAOS 22 8, n. 6 and HW 220^b) and E. Littmann, *Neuarabische Volkspoesie* (Berlin, 1902) pp. 52 and 133, l. 96: *uābēi mīl il-ḥamām 'alēc illi uākif 'a-šājar inūh*, I will cry for thee like a dove which sits on a tree and moans. Heb. נָהָה appears in Arabic as *nā'aja*, to bellow like an ox (syn. *xāra*). In Assyrian we have *nagāgu* (HW 446^b). In Syriac, נָהָה is used of the *groaning* of camels, just as Arab. *hadir* denotes not only the *cooing* of a dove, but also the *braying* of an ass and the *roaring* of the sea, etc. (cf. the note on נָהָה, 3 2, above, p. 37). Arab. *nauḥ* means *cooing* and also *lament*; Arab. *nisā' nauḥ* means *wailing women*, Heb. מְקִינֹת; cf. the translation of Ezekiel (in the Polychrome Bible) p. 163, l. 7. For the ה in נָהָה (= נָהָה) see JBL 19 68, l. 3; AJSL 22 250, below.

For the plural לֵבָבִים (cf. גְּבוּרֵיהֶם for גְּבוּרָהוּ, 3 4) we must not substitute the singular, לֵבָבִי; the form לֵבָבִי is the regular constr. plur. of לֵבָב; cf. עֲנָבִי = *'inabē*, grapes. Even if there were no byform לֵבָב, the plural of לֵב might be לֵבָבִי; cf. עַמִּי for עַמִּי; Syr. עַמְמָא, etc. (Nöldeke, *Syr. Gr.*², § 93). For *heart* = *breast* cf. the German phrase *Hand aufs Herz*.

(10) The rhythm is improved by inserting ו before בָּהֶם 2°. For the unaccented בָּהֶם 1° cf. the note on הָרִים, 1 5.

Before כָּבֵד we must insert וּשְׁלֵי שָׁלָל, and for כָּבֵד we had better read כָּבֵד, just as we must substitute כָּבֵד for כְּבוֹד in Ps. 16 9, etc. (cf. *Genesis* 107 50). For the erroneous insertion of the *mater lectionis* ו cf. *Kings* 301 16. Heb. וּשְׁלֵי שָׁלָל כָּבֵד would be in Assyrian: *šallata kabīta šullû* (see HW 663^b).

The prefixed מ before כָּל־כֹּל (read *mikkōl-kli*) need not be omitted, as W suggests.

(11) The three terms *בוקה ומבוקה ומבלקה* are generally supposed to be substantives; W: *Öde und Verödung und Verheerung*; A. R. S. Kennedy (in *Hastings' Dictionary of the Bible*, 3 475^a): *a wild and weary waste*. *מבַּקְקָה*, however, is clearly a fem. part. Pual, and we had better substitute participles (as in 3 3) for the first two terms, reading *בַּקְקָה ומבַּקְקָה*, i.e. part. Qal and Poal of *בַּקַּק*; cf. *בִּי בַקְקִים בַּקְקִים*, 2 3. The two forms were originally written *defective* (*בַּקְקָה ומבַּקְקָה*) and the ק was haplographed. W cites Is. 24 1: *הִנֵּה יְדֵיהָ בֹקֵק הָאָרֶץ וּבֹלֶקָה*. On the other hand, we must point *לְמַנְצָה*, for the liturgy, instead of *לְמַנְצָה*; see *AJSL* 23 225, n. 2; cf. also *Kings* 184 5.

The stem *מסם* is connected with *מסם*; cf. Ps. 6 7: *בְּדַמְעֹתַי עֵרְשִׁי אֲמָסָה*, *I water my bed with tears*; see *Ezekiel* 64 29. In Syriac, *מְסִיחָא מְסִיחָא* means *watery* (i.e. *running, tearful*) *eyes*; *לְבָא מְסִיחָא*, a *watery heart*, is a *cowardly heart*; *לְבָא אֲמָסִי* means *to enervate*. Heb. *לְבֹבו נָמַס* *his heart becomes watery* means *his courage fails*; he is discouraged, disheartened, dejected. In Arabic, *masûs* means *impure, brackish water*, also *pure water*; cf. *Kings* 270 31. In Ethiopic, *masûya*, *iëmsû* means *to liquefy, to dissolve*, and the quadriliteral *mâsdna*, to putrefy, is derived from the same root (*מִסָּם* = *מסם*). Syr. *שְׂרִדְרִיָּא מְסִיחָא* means a *putrid corpse*. For *שְׂרִדְרִיָּא* = *שְׂלִדָּא* = *שלמהא* see above, on *יִירָה שלמך*, 1 14.

The last clause of v. 11, *וּפְנֵי כָלָם קִבְצוּ פֶּאֶרֶר* (cf. *Joel* 2 6) is a misplaced (erroneous) gloss to *מִתְלַעֲסִים*, v. 4; see above, p. 43.

(12) The *הוא* after *מַרְעָה* should be inserted after *אִיָּה*; cf. *מִי־הוּא* Ps. 24 10, etc. (Ges.-Kautzsch, § 136, c; Nöldeke, *Syr. Gr.* 2, § 221) also *בִּיטָד בְּלֹא־הוּא עֲשָׂה*, 1 9.

Instead of *מַרְעָה* read, with W, *מַעְרָה*.

For *מַעְרָה לִפְפִּירִים* cf. *מַרְעֵשׁ לִרְכָבוֹ*, Jer. 47 3, quoted above, p. 39.

At the beginning of the second line omit the relative pronoun; cf. ג. γ.

The addition of *אִיָּה* after *הַלֵּךְ* is superfluous; so, too, at the beginning of the following verse.

For *לְבִיא* read, with W (following *ᾠ ποὺ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ*, *Ad quam ivit leo ut ingrederetur illuc*, 2, *לְבִיא אֲרִיא לְמַעַל לְתַמֵּן*). This mistake is due to *לְלִבְאָתִי* at the end of the following line.

Before *אֲרִיא* omit *נִיר*; this gloss is derived from *נִירָתִי* in the following line.

(13) For the omission of *אֲרִיא* before *טָרַף* see the notes on the preceding verse.

For *בְּרִי* read *בְּרִי*; cf. *בָּאֵשׁ* for *בָּאֵשׁ*, v. 4. In *Esth.* 1 18, on the other hand, we must read *וּבְרִי* (cf. *Job* 39 25) for *וּבְרִי*; the ו before *קִצְף* is the *Waw apodosis*: *בִּיּוֹן וּקִצְף* means: *Whenever there is disrespect, there is wrath*; cf. the gloss in *Ecdl.* 5 6: *כִּי־רַב חֲלֻמֹּת וְהַבְלִים*, *in many a dream there are vanities*. For *רִי* sufficiency see *Proverbs* 60 51. In Arabic, *kufiā*, sufficiency, means especially *food*.

(14) The last couplet is a Maccabean appendix, just as the last four lines of ג. It is, therefore, not necessary to substitute, with W, mascu-

line suffixes. In the Maccabean appendix to ג we must substitute feminine forms for the masculine suffixes; מלך אשור is a gloss; see above, p. 36. The feminine suffixes refer to the עיר דמים, i.e. the Seleucid Kingdom, and this may be the reason why the beginning of ב has been inserted after the conclusion of ד; cf. above, p. 29.

For אלדד we must read again, as in the Maccabean passage 34, הנני נפל עליך.

For רבקה read רבצד, *thy lair* (= German *Lager*) i.e. *the camp of the Syrians*. For the burning of the Syrian camp בטשן cf. 1 Macc. 4²⁰. For the confusion of the suffixes cf. the note on וצנה עליך 114 instead of וצנה עליו. The readings סבככה, *thy thicket* (Smend *apud* W) and ארככה, *thy den* (PSBA 20¹⁸²; see above, *ad* העלחה, v. 8) are not good. τὸ πλῆθος σου read רבכה. In Arabic the lion is called *er-râbiḍ* or *er-rabbâḍ*; this would be in Hebrew: רובץ and רבץ. The corruption of רבצד to רכבך was influenced by באש פלדת הרכב in v. 4. The scribe who wrote רכבך for רבצד probably understood כלפידים (v. 5) to mean that the Ninevite chariots were burnt.

The following clause, וכפידך תאכל־חרב, is a gloss (cf. Ps. 137⁹; see OLZ 10⁶⁶).

Also מארץ after הברתי must be omitted.

The last clause of c. 2 is a gloss to the first verse of this chapter.

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ABBREVIATIONS

The abbreviations AJSL, BA, HW, JAOS, JHUC, OLZ, ZDMG are explained above, pp. 15-17, nn. 2, 1, 11, 14, 5, 4, respectively. — For AJP, ASKT, AV, EB, JBL, KAT, KB, OT, PSBA, SBOT, ZA, ZAT, ZK, ~~JA~~, ~~OS~~, ~~U~~, ~~S~~, ~~I~~, see this JOURNAL (JBL) 19 55; cf. AJSL 18 207 23 252 and Haupt, *Purim* (Leipzig, 1906) p. 53. — M = Marti; N = Nowack; W = Wellhausen. — The names of Biblical Books printed in *italics* denote the Critical Notes on the Hebrew text in SBOT; the first number after the name refers to the page; the second, to the line; e.g. *Kings* 301 16 = Critical Notes on the Hebrew Text of the Books of Kings (SBOT) page 301, line 16.

15 ^a (o)	תאכלך כִּילֶךְ	12 (π)	כל	13 (ρ)	הנה
12 ^b (σ)	אם-יָנִיעוּ וּנְפִלוּ	על-פִּי אוֹכֵל			
13 (τ)	לֹא־יִכָּזֵב ⁸⁸	נִפְתָּחוּ שְׁעֵי אֶרֶץ		18 (υ)	מלך אשור
18 (φ)	על ההרים	19 (χ)	כל	(ψ)	כי על מי לא עברה רעתך תמיד
2 17 (aa)	ונרדיו	18 (ββ)	אִים	(γγ)	גוב
				18 (δδ)	פחית

ד

1 1^b חֲזוֹן נְחֹם הָאֱלֹקִשִׁי

3 2 i A קול-שׁוֹט וקול-רֶעַשׁ אֹפֶן
ומרכבה מִרְקָדָה ו

3 ii לֹהֶב־חֶרֶב ו'כֶּרֶךְ חֲנִית
2 4^a מִגֵּן גְּבוּרָתוֹ מֵאֲדָם
אנשי-חֵיל מִתְלַעִים⁸⁹ :

6 iii אֲדִירָיו יִמְהָרוּ חֹמְתָהּ
9^b עֲמָדוֹ עֲמָדוֹ יִזְעִיקוּ⁹⁰
והִכֵּן הַסֶּבֶךְ:
ואִין מִפְנֵה:

7 iv B שְׁעֵי הַנְּהָרוֹת נִפְתָּחוּ
9^a וַיִּנָּהוּ כְּבָרְכַת מִים
והִיכֵר נְמוֹג:
מִימֵיָהּ יְהוּמָה:

8 v וְהִצָּאָה הַגְּלִיתָהּ הָעֵלְתָהּ
וַאֲמַתְיָה מִנְּהֻגֹת כְּקוֹל־יוֹנִים
'שָׁגַל הַמֶּלֶךְ'
מִתַּפְּפֵת עַל־לִבָּתָּהּ

10 vi בּוֹרֶכְסָא ו'בּוֹזֵז וְהָב
וְשָׁלוֹ שְׁלָל' כִּבְיָד
אִין־קָצָה לַתְּכֻנָּה
מִכֵּל־כְּלֵי חֲמָדָה:

11 vii C בְּקוֹקָה וּמְבוֹקָקָה וּמִבְּלָקָה
וּפֶקֶן בְּרָפִים וְחִלְחָלָה
וְלֵב נָמֵם
בְּכָל מִתְנִים⁹¹ :

12 viii אִי־הָיָה מֵעוֹן אֲרִיּוֹת
וְהֶלֶךְ⁹² לְבֹז־אִשָּׁם 'אֲרִיָּה'
וּמִצָּרָה⁹³ לְכַפְּרִים
וְאִין מִחֲרִיד:



נ

משא נינוה

1 1*

היִשְׁבָּה בִּיאָרִים ^β	הִתִּיטְבִי מִנָּא ^α	3	8	i	A
מִים חוֹמָתָהּ:	יְחִלֶּיהָ הַיָּם				
וְלוֹבִים ^ε בְּעוֹרָתָהּ:	כּוֹשׁ עֲצָמָהּ ^δ	9			
הִלָּכָה בְּשָׁבִי	גַּם־הִיא לַגָּלָה	10			
בְּרֹאשׁ חוֹצוֹת ^θ	יְעַלֶּלֶיהָ רִשְׁשׁוֹ				
יָדוֹ גּוֹרֵל	וְעַל־נִכְבְּרֶיהָ				
רָתְקוּ בִּזְקִים:	וְכָל גְּדוּלֶיהָ				
תְּהִי נִעְלָמָה::	גַּם־אֶת־תִּשְׁכָּרִי	11	ii	B	
שְׂאֵבִי לָךְ	מִי מִצּוֹר	14			
הַחֲזִיקִי מִלְּבָנָן ^α	בְּמַיִ בְּמִיטָּה ^β				
הַתְּקַבְּדִי כַּאֲרָבָה ^γ	הַתְּקַבְּדִי כִּלְקִי ^δ	15 ^β			
תִּכְרִיתֶךָ חֲרָבָה ^ε	וְגַם־תִּאֲכַלְךָ אֵשׁ ^ζ	15 ^α			
[עֲמֶךָ] בַּפּוֹרִים ^θ :	מִבְּצֻרֶיךָ תֵּאֱמָרִים ^ι	12			
[יְשִׁימֶנִּי] בַּקִּרְבָּהּ ^κ	{אֲכַל־הָאֵשׁ בְּרִיחֶיךָ}	13			
יִשְׁנֶנּוּ אֲדִירֶיךָ ^λ	נָמוּ רַעֲיֶיךָ ^μ	18	iii	C	
וְאִין מִקְבָּעֶךָ:	נִפְצְאוּ עֲמֻדֶיךָ ^ν				
נַחֲלָה מִבְּתֶיךָ ^ξ	אִין־יִהְיֶה לְשִׁבְרֶיךָ ^η	19			
תִּקְעוּ־כַף עֲלֵיךָ ^ψ	שְׂמַעִי שְׂמַעִי ^χ				

9 (δ) וּמִצְרִים וְאִין קִצָּה	(γ) אֲשֶׁר	(β) מִים סָבִיב־לָהּ	3 אֲמוּנָה	8 (α)
כָּל (θ)	10 גַּם (η)	הָיוּ (ζ)	פּוֹט	9 (ε)
14 (κ) וּרְמָסִי בְּחִמְרִי		מִעֲזוֹ מֵאוֹיֵב	גַּם־אֶת־תִּבְקָשִׁי	11 (ι)
16 ^β יֵלֶךְ פֶּשֶׁם וְיַעֲזֶה	(μ)		חֲזִיקִי מִבְּצֻרֶיךָ	14 (λ)
		בְּעֶקֶר הַצִּיּוֹן	הַחֲזִיקִים בְּגִדְרוֹת	17 ^β (ν)
		וְלֹא־נִדְרַע מִקּוֹמָם ^{αα}	שָׁמַשׁ זֹרְחָה	
		מִפּוֹכְבֵי הַשָּׁמַיִם	הַרְבִּית לְכִלְיֶיךָ	16 ^α (ξ)
		וּשְׂפָסְרֶיךָ כִּלְיֹנִי	מִנְזוּרֶיךָ כַּאֲרָבָה	17 ^α

ב

כחש־פָּרַק מִלֵּאָה ^א :	הוֹי־עִיר דָּמִים כָּלָה	3	1	i
^ב בַּעֲלַת כְּשָׁפִים י ^ב	מָרָב זִנּוּי וּזְנָה		4	
נִאֲסִי־הוּהָ צְבָאוֹת ^ג :	הִנְנִי נָפַל עֲלֶיךָ			
וְהִרְאִיתִי ^ד מַעֲרָךְ ^ה :	וּגְלִיתִי שׁוֹלֶיךָ עַל־פְּנֶיךָ		5	
וּשְׁמַתִּיךָ כְּרָאִי ^ו :	וְהִשְׁלַכְתִּי עֲלֶיךָ שְׁקָצִים ^ז		6	
וּמִי יִגְדֹּלֶהָ ^ח :	וְאָמַר שְׂדֵדָה נִינּוּה		7	
וַיַּעַץ בְּלִיעֵל ^ט	הֲלֵא מִמֶּךָ יֵצֵא	1	11	ii
וַיַּצֵּהָ עָלָיו ^י :	חָשַׁב עַל־יְהוּהָ רָעָה ^{יא}			
וַיִּזְרֶהָ ^{יב} שֶׁלִּמֶךָ ^{יג}	[אֲשִׁים קִבְרָךְ קָלוֹז ^{יד}]		14	
פָּסַל וּמִסְכַּח ^{יח}]:	מִבֵּית אֱלֹהֶיךָ אֲכָרִית			
נִצּוֹר מִצּוֹדָה	עָלָה מִפֶּסֶעַ עַל־פְּנֶיךָ	2	2	
אֲמַץ־פַּח מֵאֵד:	צִפֵּה־דֶרֶךְ חֹק מִתְנַם			
נִגְזָו וְעִבְרָיו ^{טו}	{אֲס־מִים מִלְּאִים} וּרְבִים	1	12	iii
מִשְׁמִיעַ שְׁלוֹם ^{טז}	הִנֵּה עַל־הַהָרִים רִגְלִי ^{טז}	2	1	
שֶׁלְּמִי נִדְרֶיךָ	חֲנִי יְהוּדָה חֲנִיךָ			
כִּלְיָה וּנְכֶרֶת:	כִּי־לֹא יוֹסִיף ^{טז} לַעֲבֹד־כֶּךָ ^{טז}			
וּגְפֹן יִשְׂרָאֵל	כִּי־שֶׁב־ ^{טז} גֵּאוֹן יַעֲקֹב		3	
וּזְמִירָהּם שְׁחָתוּ:	כִּי בִקְקוֹם בִּקְקִים			

4 טובת חן (β)	לֹא־יִמֵּשׁ טָרֶף	3	1	(α)
	הַפְּכֶרֶת גּוֹיִם בּוֹזֻנִיָּה וּמִשְׁפָּחוֹת בְּכִשְׁפִּיהָ		4	(γ)
6 וּנְבִלְתִיךָ (δ)	גּוֹיִם (ε) וּמִמְלָכוֹת קְלוֹנוֹךְ		5	(δ)
	וְהִיָּה כָל רֹאֵיךָ יְדוֹר מִמֶּךָ		7	(η)
כִּי (κ)	מֵאֵין אֲבָקֶשׁ מִנְּחֻסִּים־לֶךָ			(θ)
12 וּכְן (ε)	לֹא 2 6 יִזְכֹּר (μ) 1 14 עוֹד (ν) 12 וּכְן (ξ)	1	14	(λ)
	{עֲנִתְךָ} וְאֵן אֲעֲנֶךָ־עוֹד		12	(ο)
	וְעִתָּה אֲשֶׁר יִמְטִי־הוּ ^{xx} וּמוֹסְרִתֶיךָ אֲנִתְךָ		13	
	מִבְּשָׂר 2 1 (π)			
3 יְהוּהָ אֶת־ (φ)	עוֹד (τ) בְּלִיעֵל (υ) 5 בְּיוֹם הַכִּינוּ		1	(σ)
	1 13 (xx) מַעֲלִיךְ			

נחום

א

נָקָם ^β וּבְעַל חֶמֶה:	אֵל קָנָא יְהוָה	1	2 ^a	i
וְעָנָן אֲבָק רָגְלָיו:	בְּסוּפָה וּבְשַׁעֲרָה דִּרְכּוֹ		3 ^b	
וְכָל הַנְּהָרוֹת הַחֲרִיב	גּוֹעֵר בָּיָם וַיִּבְשְׁהוּ	4		ii
וּפָרַח לִבְנוֹן אֲמָלָל:	דָּאֵב' בִּשְׁן וּכְרָמָל			
וְהַגְבַּעוֹת הַתְּמָנִי	הָרִים רָעְשׁוּ מִמֶּנּוּ	5		iii
״תִּבְלֹ וְכָל יוֹשְׁבֵי־בָהּ:	וְתִשָּׂא הָאָרֶץ מִפָּנָיו			
׳מִי־יָקוּם בַּחֲרוֹן אַפּוֹ	{זַעֲמֻ מִי־עֲמֹד {לִפְנֵי־י	6		iv
וְהַצָּרִים נִצְתּוּ מִמֶּנּוּ:	חֲמָתוֹ נִתְּכָה כָּאֵשׁ			
מַעֲזוֹ בְיוֹם צָרָה	טוֹב יְהוָה לִקְיוֹי	7		v
וּבִשְׂטֵף עֹבֵר ״צִלָּם״:	יִרְדַּע ״יְהוָה״ חֲסִי־בּוֹ			
כָּלָה יַעֲשֶׂה ׳בִּמְתִּקּוֹמִי׳	וְאִי־בּוֹ יִהְיֶה ׳אֵל־חֶשֶׁד׃	8		vi
לֹא־יָקוּם פַּעַמִּים ׳מִצָּרָיו׳	{כִּי־עָרַח {כָּל־הוּא עֲשֶׂה:	9 ^{b, c}		
׳נִקְהָ לֹא־יִנְקָה״ עוֹן׃	מֶה־תִּחְשְׁבוֹן עִל־יְהוָה	3 ^a , 9 ^a		vii
וְנוֹטְר־הוּא לֹא־יָבִי:	נָקָם יְהוָה לִצָּרָיו	2 ^b		
אֲכָלוּ כֶקֶשׁ ׳בִּאֲשׁ״:	{סִירִים׳ ׳סְבוֹאִים׳ כִּי־הֵמָּה	10		viii
* * * * *	ע * * * * *			
* * * * *	פ * * * * *			ix
* * * * *	צ * * * * *			
* * * * *	ק * * * * *			x
* * * * *	ר * * * * *			
* * * * *	ש * * * * *			xi
* * * * *	ת * * * * *			

1 וְנָקָם (α) 2 וְנָקָם (β) 3^a יְהוָה אֶרֶץ־אֲפִים וְגִדְל־לָח ו(δ) 3^a יְהוָה

(ε) 10 סְבוֹאִים

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